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A
S E C O N D
M E M E N T O F O R
Magistrates.

Directing how to reduce all offenders,
and beeing reduced, how to preserve them
in vnitie and loue both in Church
and common wealth.

By W.W. Doctor of Diuinity, and one of his Maie-
ties Chaplains in Ordinary. 10



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TO THE HIGH AND
Mighty Great Brittaines most re-
nowned *Monarch*, James the
first, of France and Ireland King,
defender of the faith,
&c.



Most dread Soueraigne:

God which hath put the Globe of
this little world into the hands of
your rule, doth in the bottomlesse
graces wherewith he hath imbrodered your Scepter,
merite your thankesfulst recognition of his diuine
goodnesse, in whose bosome their Spring ariseth, and
oblige the Christian Nations of your Kingdomes in
straightest bonds of loyaltie vnto your Sacred Person,
the next and immediate Conduit by which all happinesse
is deriued vnto them.

Your Highnesse religious affections to the seruice of
God, experienced in those effects of your royall desires
with best offices to glorifie his eminent and eternall being,
ceasing

The Epistle

hath a most sure promise of blessings from the immortal rewarder of holy workes. And for so much as your Maiestie in your admirable wisdom studying by all meanes to continuat the tranquill peace of the Gospell, hath seene it necessarie to propose, and by intimation of your gracious pleasure inioyned one vniforme order of worship due to Gods diuine excellencie. The Subiects of your Dominions whose soules are the true witnesses of their hearts, to acknowledge that supream Power which is inexistant in your princely rule, will not faile by their cheerefull obedience the true workemaister of happy State, to manifest their religion to God, and submission to your iust commaund!

If any through a wanton Superstitie of fancie, shall disaccustome their deuotine actions from the traine whereunto your Lawes would range them: God shall in time reueale better things vnto their apprehension, and by their industrie, whom your Maiestie hath deputed for the administration of gouernment, frame them to that method of deuotion which in the Pretogatiue of your wisdom is prescribed vnto all.

In meane time, I know he which shall oppose himselfe against this euill, now growne headaie by custome and suffrance of time, lyes open for the racket of mallice to band him into the hazard of vndoing, the thoughts whereof seconded with the knowledge of my owne disabilitie, to write in a matter of so great consequence, had kept me resolute in my resolute silence, but that my private conscience, and sorrowe to see this unnaturall distraction, wherein the body doth refuse to follow the will of the head, counterpoized the validitie of all other opposite respects,

Dedicatorie.

respects, and gave confidence in your Maiestie for my protection, who hauing nothing better then my selfe to bestow vpon your Maiestie, do with best alacrity of spirit, deuote and giue my all, to be disposed as your Princely pleasure.

God which ballanceth the times, prolong the time of your most glorious Regiment, and so strengthen your sacred power in the continuance of that vnmatchable goodnesse, wherewith he hath honoured all your lines time, that when the time of times shall come, wherein time shall be without time, you may be receiued into his timelesse eternitie:

**Your Maiesties
faithfull Subiect
and
humble Seruant**

WILLIAM WILKES

1840

Received of the Treasurer of the
County of ... the sum of ...

for ...
...
...
...

Yours obedient servant
John ...

JOHN ...

BY THE KING.



He care which we haue had, and paines which we haue taken to settle the affaires of this church of England in an vniformiue as wel of doctrine, as of gouernment, both of the agreeable to the word of God, the doctrine of the Primitiue church, and the lawes heeretofore established for those matters in this realme may sufficiently appeare by our former actions, &c.

In the meane time, both they may resolue either to conforme themselves to the church of England, and obey the same; or else to dispose of themselves and their families some other waies, as to them shall

shall seeme meet. And the Bishops
and others whom it concerneth,
prouide meete parsons to be sub-
stitutes in the place of those who
shall wilfullie abandon their char-
ges vpon so light causes. Assuring
them that after that day, we shall
not faile to do that which Prince-
ly prouidence requireth at our
hands. That is to put in execution
all wayes and meanes, that may
take from among our people all
grounds and occasions of Sects,
deuisions, and vnquietnesse, wher-
of as we wish there may neuer be
occasion giuen vs to make prooffe,
but that this our admonition may
haue equall force in all mens
hearts to worke an vniuersall con-
formitie. So we doe require all
Arch-bishopps, Byshopps, and
other

other Ecclesiasticall parsons , to do their vttermost endeauours by conferences, arguments, perswations, and by all other wayes of loue and gentlenesse , to reclaime all that be in the Ministrie , to the obedience of our Church lawes.

For which purpose onely, we haue enlarged the time formerly prefixed for their remoue , or reformation , to the end , that if it bee possible , that vniformitie which we desire, may be wrought by clemencie , and by weight of reason , and not by rigour of lawe,

And the like aduertizement we doe giue to all ciuill Magistrates, Gentlemen , and others of vnderstanding , as well abroad in the counties as in Citties

and Townes, requiring them also
not in any sort to support, fauour,
or countenance any such factious
Ministers in their obstinacy. Of
whose indeauours we doubt not
but so good successe may follow as
this our Admonition with their
indeauours may preuent the vse
of any other meanes to retaine our
people in their due *obedience* to vs,
and in *vnitie* of minde to the ser-
uice of Almighty God.

*Given at our Mannor of Otlands the 16. day
of Iuly 1604. in the second yeare of our
raigne of England, France and Ireland,
And of Scotland the xxxvii.*

God saue the King.



O B E D I E N C E

Or

Ecclesiasticall Vnion.



E haue now long time been more
disputant, then agent in *Religion*.
and whereas we should study to
doe what we know, we are set in
inquisition to finde, what we may
belecue.

Such is the supple, and restlesse *volubilitie* of wa-
uering mindes, whose licentious seruour, will not ad-
mit strength to ground and settle them in dutifull
obedience vnto a stayed rule: That there is no Errour
so absurd, but some doe imbrace it; No *Paradox* so
incredulous, but some doe belecue it; no *Action* so
irreligious, but some doe countenance it; nor any
Sentence so certaine, but some by contradiction, doe
call it into needlesse and subtle *dispute*. That which
wrought much hurt amongst the auncient Christi-
ans, hath greatly troubled the *State* present, and
would dangerouslie hazard the gouernment both of
Church and *Common-weale*, if Princely *determination*
had not preuented it.

Procopius
lib. 3.
Goth.

To

A^g. 20.
Euseb. eccl.
hist. lib. 6.
cap. 24.
Trip. lib. 1.
cap. 11.

An. 1541.
An. 1603.
Ja. 14.

Aust. lib. 2.
cap. 13. &
14. contr.
Crescon.

To dispute, and by triall of disputation to strengthen the weake, as *Saint Paule* did with the Christians at *Troada*: or to conuince the errant, as the *Saints* did; *Augustine* with *Poscentius*: *Sabinus* with *Photinus*, and *Origen* with *Berillus*: or to determine things doubtfull, as the religious and graue reuerend *Fathers* did in their counsels and Synods; or to settle the Peace of the Church as in the *colloqui at Ratsbonn* appointed by *Charles* the fift; and it pleased his *Maiestie* in the late interlocutorie conference, with the *Lords, Bishops*, & others of the clergie, at *Hampton Court*, hath alwaies had speciall approbation.

But yet (if I may in the libertie of a humble spirit, freely speake, what some of you, (the *Bretheren* of the *newfangled* faction) in the merite of your contentious disposition should patiently heare) to liue in obedience to orders, orderly by iudgment of decision established, is more answerable to faith, profitable for the Chutch, and honourable for our calling.

By the first, we bring light to the truth, and confirme knowledge: by the second, we giue life to the truth, and after our example direct others in the religious seruice of God; a dutie amongst all Offices appertaining to man, most excellent and most deserued; whether we consider the bottomlesse graces wherewith Heauens hand hath embrodered our state in general; or vnfold before our selues, the vnspeakable blessings he hath enfolded vpon vs in particuler.

My priuate life hath giuen me the right hand of Opportunitie, to read what hath been disputed, and finding the christian cause become more contemptible,

ble, for that the rules of Gouerment haue beene so disputable, doe (without all partiall construction of what I haue read) in singlenesse of heart, wish that the spirit of singularity in some particulars of you, giuing place vnto publicke Iudgement, had rather by dutious actions conformed it selfe vnto Authoritie, then by vniust opposition, endeauoured for licentious libertie.

Action is the best blazoner of vertues vertue; The truest approuer of Learnings value. The soundest witnesse of hearts desire; and then worthy principall acceptation. When it worketh by the Line not of opinion, but of Iudgement: not of priuate fancie, but of publicke rule; patternd vnto vs in the lawes both of God and men.

§. 2.

The iust constitutions of lawfull Princes, are the settled boundaries of duty vnto their Subiects, and doe confine euery man within the lists of his particular obedience, as the land-markes in the fields doe limmit out their inheritance; He which *remoued *Deutr. 17. these was held accursed. Consider I pray you whether he who vncharitably offendeth against those, can in his offence be reputed blessed.

The determinations of God, are the vncontroulable warrants of power vnto Princes: The infallable rules both of their duty vnto the highest ruler, and authoritie ouer the greatest that are ruled.

Rules made knowne vnto them, not so much by the dim light of nature, as by the cuerlasting director
of

Obedience, or

of holy actions, in the euidence of Scripture, wherein are the trulie honourable instructions for higher powers to commaund their subiects, and most honest directions for Subiects to obey higher powers.

Austin. lib.
de vera re-
lig. cap. 31.
vida. lib. 2.
de Reip.
dignit.

Vnto the King it is a patterne and carde to guide by; vnto the Subiects it is a light wherewith to iudge aright of the lawes vnder which they liue. So that whatsoeuer is good in the lawes of Princes, or commendable in the dutie of subiects: That same is as it were coppied out of, and iustified by the eternall lawe of God, by whose powerfull grace *Kings* doe raigne, and by whose gracious influence *Princes* doe decree righteousnesse.

Sap. 7.

If you had made this lawe the chiefe head and principall ruler of your actions, and held it so ordinary in your thoughts, as it was common in your talke; it would haue bred in your religious mindes, a dutifull estimation of Princely offices, and made you respectiue of publicke obseruances, if your mindes be religious, this being an *Axiom* inuincible, that nothing is more auncient in the lawes of God; nothing more pregnant to aduance common good, then *obedience*.

First, to God, the supream guide of this worldes masse, to whose soueraigne power all flesh must stoope, and to whose will all kingdomes doe owe conformitie, in that he requireth.

* Rex dei
figuram in-
ter homines
representat.
Diotogenes
lib. de reg.
† Plutar. li.
de doct.
principis.

Secondly, to the King, sent of God to be the * representer of his Maiestie, and the † *Leutenant* of his regencie.

The memorie of which subordination, as it serueth

to

to drownd all selfe conceipt , that may hold the *King* with admiration of his sublimitie , and strengthen him against all aduersary meanes which interrupt him in the exercise of that high dutie , the deuine goodnesse requireth of him : So it doth (*obedi-
ence to God preserved*) binde vs generallie, without exception, and particularlie, without respect of person, to obay him, cheerefully , without cunctation, and readily without inquisition, what he ought or may commaund vs to doe, whether it be in causes *Ecclesiasticall* or *Ciuill*.

§. 3.

That Princes may commaund the obseruation and practise of religion in their Realmes , dominions, and kingdomes , according as God informeth their consciences by the direction of his *alteaching* spirit, and rules of his sacred worde, in the hands of those Priests, whose lippes he hath sanctified , to be the treasuries of his wisdom, is by the vnited practise of all common-weales , manifestly conuincd, and hath euidence in the testimonies of the best common-wealths-men.

Amongst all things incident into the actions of men , there is none more excellent , then Religion saith ^a *Plato* : In it , our cheefest good consisteth, saith ^b *Laſantius* : It is the vnmoueable foundation of Princely honour , saith ^c *Cyrril*. The safest defence of publicke state , saith ^d *Iustinian* . The richest store-house of mans felicitie, saith ^e *Constan-*

^a In Epimenide.

^b Lib. 3. cap. 10.

^c Lib. de recta fide ad Theodofium.

^d De conceptione digestorū.

^e Neceph. lib. 7. ca. 46

*f*Inter ce-
teras solici-
tudin-
quas amor
publi. us
preuigili
nobis cura
indixit, pre-
cipuam im-
peratoris
maiestatis
curam esse
perspici-
mus.
verae religi-
onis indagati-
onem. lib. le-
gum No-
uelli. tit. 2.
* Rex orat
habira in
Senat.

And therefore ought to be the chiefest care of Maiesties *Empire*, saith *Valentinian*. In deed most worthy to be the highest care of all cares appertaining to Princely rule, both in respect of the *Prince* and of the *People*.

In respect of the *Prince*, for by religion, and * workes according thereto, God is moued to giue life vnto their counsels, perfection to their indeauours, and settlement to their thrones; for which cause, the more eminent they are in regall Authoritie, the more vigilant they ought to be in religious pietie.

In respect of the *People*, for that the happinesse of our liues doth primarily and principally consist in the well ordering of our liues, according to the rule of his will who did at the first imbreath life. And when our wills doe yeeld to the regiment of his will, whose seruice ought to haue the highest care of all cares, appertaining to this life. Wee are sure to receaue at his mercifull hands, all things necessarie for the conseruation of life, his prouidence to guide it, his wisdom to instruct it, his patience to support it, and mercy to prouide for it, with that fatherly affection, which affordeth his creatures to serue, and Angels to garde vs. All which prerogatiues our liues enioy, like so many Testimonies of his loue, giuen by the influence of *grace* to make them happy, as the obseruation of *Pietie* doth approue them to be holy.

So is Religion to vs, the toppe of all publicke good. To the *King*, the most valued sacrifice of reioy-

reingration to God, both to the *King* and vs, the best assurance of our secular happinesse; and most sufficient remonstrance of celestially blessednesse.

In the acknowledged knowledge whereof his *Maiesie* knowing no greater meanes then Religion, to make euident the sight of heauen, and in the iudgement both of men and *Angells*, his thanks to God, and loue to vs, amongst all negotiations of State dependant vpon his charge; sithence the *Imperiall* Crowne of this Realme descended vnto him, (*Committing his owne priuate*) laboured, first to settle the affaires of Religion, and seruice of God; his sole Soueraigne Lord, by whose onely goodnesse he holdes the Royalties of his prerogatives, the excellencie of his calling, the securitie of his content, the prerogative of his security, and glorie of his kingdomes.

Secondly, to reforme (not the State of the Church, formerly by Lawe established, as if in any materiall point hee had found it defective) but the troublesome spirit of some persons whose onely contentment resteth, in the prosecutions of their owne fantasies, and by his iudiciall authoritie, made knowne in his admonitorie declarations, to enrayle those partes of our Christian duties, which noueltie with disdain of Antiquity had licentiously violated.

Procl. 24.
Octo. 1603

Procl. 16.
Iuly. 1604.

§. 4.

Wherein as his Highnesse hath giuen vs many singular Testimonies and euident assurances of his Princely resolution, what reason haue (you of the faction) now that his Highnesse hath deliberated, and vpon deliberation promulged the dutie which each part shall performe, to refuse the dutie imposed? What iust and sufficient cause are yee able to alleadge wherefore you should not absolutely condescend in this businesse, to haue your opinions ouer-ruled by his definitiue sentence?

You cannot mildoubt the sufficiencie of his Iudgement, thereof you haue already receiued so good a taste, as that you confesse him, (he thankes you for it) able of himselfe to iudge the equitie of your cause.

Humble
petition.
a Leges sūt
public. vitæ
præcepta
quibus nos
omnes ob-
temporare
semper op-
porteret, se-
quidē omne
bonum &
equitatē ip-
sa perpetuo
spectant at-
que ab eo
qui iubendi
& exequendi
potestatem
habet, pro-
ponuntur.
Biclus lib.
quart. de re-
pub.

I will not wrong you so much as to thinke that you make any Question of his, either *a* *authoritie* to commaund, or power to execute what he doth commaund. The whole body of this realme, and euery particuler member thereof, either in person, or representation, haue with one full voyce of tongue, and heart, acknowledged his rightfull So-ueraigntie, and their obleaged dutie, vnto the last expence of blood, so that vnlesse *Obedience* be in your mouthes, as Iustice some-time is, in the mouth of a Lawyer, and not as it ought to be, in your hearts, and affections, you will not like blasted Branches fall from that body; but with genuine Submission

(not

(not distracted by ouer-pleasing seruice of your selues, nor mollified, with that too much reputation of selfe conceipt,) referre your liues to his Lawes; your desires to his will: and your opinion, to his iudgement.

If you consider his lawes, herein he hath performed such godly care that we may say of them not as *Polydore* did of the conquerors: *Magis sunt ex usu Principis quam populi*: But as *Moses* sayd of the Lawes of *Israel*: There is no Nation so great that hath ordinances, and lawes so righteous, this being the cheefest endeaour of his Highnesse desire, to haue the workes of Religion reuerendly performed, the causes of his Subiects, vprightly determined; and the Iudgments of his *Kingdome* euently ballanced. All which are actions of most high and admirable merite, wherevnto the hearts of mightie *Princes* ought continually to be fashioned.

Of these premises (if you will spare me the weakest of most) and let some one, or other good-man, if you will, make illation, beholde, the man that was so discoursiue vpon the method of *Obedience*. (Good-man he was, and you reputed him for a good-man,) doth in the zeale of that reformation you desire, conclude, that to disobay a *King*, so compleat in all princely indowments: so wise, in counselling: so powerfull in commanding; so respectiue of publike good, and deuotiue to the seruice of God, must needs be condemned for wicked and vngodly rebellion, And (if you please to make him Iudge in the action) deserueth iustly to receaue Gods punishment,

Rom. 12. ment, which as the *Apostle* threatneth is damnation.

§. 5.

You doe not I hope thinke your selues exempted from the inbarment of this pollicie, that you should as men lawlesse with so strong opposition, refuse to be guided by his lawes. They are the wings vnder which the good doe flie; They are the yoakes vnder which the euill doe labour: Well borne minds will not deny them, well bredde men will readily accept them, And free generous spirits endeavour conformitie with them.

* Libertas
aufertur, ab-
lato iure ac
legibus. Di-
onysius Hal-
licar. lib. 7.
† Cicero in
oratione
pro Aulo
Cluentio.

a Nullus se-
sus priuatus,
reū men-
sura est.
Plato. nec
libido. Eu-
ripides.
b Lex Alex-
andri Im-
peratoris.
c Salomo-
nius li. 1. de
principatu.

If you will bee free, obeye the Lawe; If you take awaye the Lawe, you take away libertie, we therefore obeye the Lawe that wee may be free. †

Free, not to doe what we list, ^a Lust is no line to leuell libertie, nor was fancie at any time the true measure of duetie. But free to doe what reason shall by publick Ordinations enioyne; which because they are common to all, (although the Lawe of the ^b *Empire* doe free Princes from the solemnities and formalities of them) . His Highnesse doth with Princely resolution, and you should with ^c reuerend admiration, acknowledge them for the rules of your actions.

If you yeeld then that *Obedience* which in iustice they exact, and peruersnesse onely will denye, you shall be imbraced as men rightly indenzed

in Loyalties prerogatiue. But so long as you stand out against them, that *Obedience* hath her let, and incompatebilitie with you, your tumultarie Agitations will giue you the imputation of disloyaltie to the *King*, repugnance to order, and enmitie to the Church, which requireth your zealous labour to maintaine it, with the religious employments of your vertuous and peaceable endeauiours.

Plead not *exemption*, when the *Apostle* placeth euery soule vnder subiection: Yee are, questionlesse yee are, marshalled within the listes of this order, and whatsoeuer Priuiledge you assume vnto your selues, you haue in this, no pre-eminencie aboue others, but are with like bands subiected vnto Soueraigntie: Pleaseth it you to withdrawe your thoughts from the opinion which possesseth you, and entertaine your studies, with those fore-gone Examples of religious Churchmen before time. You may in their liues, (and the histories of Gods *Saints*, are the liuely examples of Gods common-wealths,) as in a Gallarie of pleasant Pictures, see the viue Images of loyall spiritues, conforming them-selues with all submission; *Aaron* to *Moses*; *Zadocke* to *Salomon*; *Gregory* to *Maurilius*, &c. Reuerend Priests to their lawfull *Princes*, as they haue proceeded in Church businesse.

Basil. epist.
prima.

You may see the holy consort of Gods deuotiuies, with all humilitie defraying the tribute of their most due seruice to heauens Maestie, not as fancie conceiued, but as the authoritie of their Superiours, streng-

(strengthened with his power who hath soueraigne superioritie in all causes) prescribed.

You may see the Christian armies and Souldiers, sacred vnto the seruice of our blessed Sauour, in the dissemination of his euerlasting truth, though equalled in vnitie of Ordination, and vnited in ministeri-
all equallitie, yet performing their humble and ver-
tuous obedience, to them of their owne societie,
whom only Order, the preseruer of all things had
differenced in dignitie.

You may see our fatherly guides-men of honou-
rable place, auncient yeares, & reuerend behauiour,
gathered together in *Connfells* and *Synods* (the assem-
blies of diuine Ordination to strengthen our spiri-
tuall commerce with the free vse of sacred consul-
tations) aduising vpon, and prescribing orders, for
the Propagation of religious doctrine, and establish-
ment of holy discipline.

All which their *sacred* resolutions and holy sanc-
tions, were no sooner intimated vnto the Christian
world; but you may see them with vnquestionable
obedience receiued by *Princes*, as rules of their deu-
otion, regarded by *Priests*, as the *Canons* of their prac-
tique religion, and followed by the People, as the
lights of their Christian conuersation.

What the reuerend Fathers of the Church de-
creed then, was as much reuereneed by the best
Princes, as the best decrees of our reuerend Fathers
now, are basely contemned by the worse *Subiects*,
(and with you of the faction) the perswasion of
your owne sufficiencie, to know and performe the
dutie

dutie which doth most fit you in your perochiall *residences*, hath made them the more contemptible.

I know that Nature hath interessed euery particular of you, ^a with abilitie to prescribe rules vnto your selues, in your priuate actions; but those rules are not lawes to binde others, because they haue respect more to your owne priuate, then reference to the publicke good; and Natures selfe, which hath preuiledged you with such prerogatiue, doth disannull the libertie, if your rules be repugnant to the lawes of *Superiours*: which giues me hope, you will make no more appeales from your *Ordinaries* vnto your selues, but as men conformed to better aduise, accept directions from our graue *Prelates*, the most competent iudges of decencie in this case, and with sobrietie performe the Offices of your Ministrie according to the prescript of holy rule.

It is safer to leaue the *Paines* of your conduct vnto the Lawe, then vnto libertie; and more honourable to order your designs with correspondencie to a stayed rule, then irregulatie to worke by the prescript of fancie, the mutuall impartment of Christian ciuillitie, being then most rightly administred when it is communicated by the line and leuell of Iustice.

Wherefore sith it hath pleased God to endue you with capacitie of discourse, and make you not seruilely subiect to commaund, as beasts: but voluntarily inclinable to reasons dictates, as men; doe not suffer affection stubbornly to carry you away, but (as you are men of iudgement,) when iudgment doth

^a Qui liber est rei suae moderator, rector & arbitrator. in le. in re mandata mandati. Lex respicit ordinem ad bonū commune. A. quin. lib. 2. q. 92.

Iohannes de Turrecremata.

Eccles. 15.

not giue order and direction for the producement of your actions, distaste the very Propension that leads you vnto the action.

Questionlesse you could not walke in this way of singularitie, nor so irkesomely contend for things so much prohibited, but that you permitte your vnderstanding too much reflexe vpon your selues, and who will maruaile when the admiration of your owne skill shall holde you, if the concept of your *obedience* be drowned in your owne concept. But you are the true *Philodoxes* of your owne opinions, and will I suppose rather hazard an opposition to the Good of the Church, and peace of the Countrie, then haue your zeale guided by the limmits of any lawes.

§. 6.

The more eye-full ought you the ciuill Magistrates to be ouer this creeping and inroaching euill, that error by *Schisme* breake not, what truth by authoritie hath builded.

To preserue the peace of the Church is a speciall prerogatiue belonging to the *supream* power of the highest commander: and all be it in his *Royall* person there be great excellencies, (his Princely minde being enriched with so many heroicke and diuine vertues) yet because one, as one cannot possibly gouerne many, his *Hignesse* hath with *Kingly* indulgence communicated part of this royaltie with you, and instiled you *Iustices* of peace, that the mention
of

of your names may put you in minde of your duties for the conseruation of peace ^a without which if so be it were possible that all other complements of common good might be had in their full perfection, neuerthelesse the common-wealth that should possesse them, diuorced from concord, could be but a *spectacle* of commiseration. Euen as that body which adorned with sundry admirable helps, wanteth health the chiefeest thing that nature desireth.

Prosperitie honoureth Peace as her parent, and the prosperous peace of all well ordered common-wealths, doth acknowledge religion for her cheefest staye, as well in regarde of that blessed protection which Gods mercifull hand bestoweth vpon them, who faithfully serue him, as also for the seruiceable disposition which *Religion* worketh both in the gouernours, and them that are gouerned.

When they from whose habilities the duties of commaund and seruice proceed, doe with constant resolution of minde, acknowledge Heauens diuine *Empire* ouer all, and with assured confidence repose in the assistance of God Almightye, that inflameth them which are in place of authoritie with desire to resemble God in the action of common good, and humbleth inferiours with reuerence to acknowledge their rule by whose industrious labours the *Riuers* of that good are set open vnto the comminalltie.

It qualifieth the *Magistrate* to rule with conscience, in the dread of his iudgement, whose

^a Sicut vita in homine, ita pax in regno, & sic sanitas nihil est nisi temperantia humoru, sic pax est cum vnu-quodq; retinet ordinem suu, et sicut recedente sanitate tendit homo ad interitum Sic discedente pace regnum tendit ad desolationem, vnde vltimum quod attenditur pax est. Vnde Philosophus inquit sicut medicus, ad sanitatem sic defensor reipub. tendere debet ad pacem. Aquin in mat. cap 12

prouidence is the producer of order ; it maketh the subiect for conscience , willing to obay , fearing the seueritie of diuine reuenge , which followeth them that are wilfully disobedient vnto *order* . So conscience the daughter of Religion , keepes them both , awefull to swarue from that which is right , & makes them diligent obseruers of all effectuall furtherances of the Churches peace , the sure conseruatorie of *kingdomes* happinesse.

For which cause , the best common-wealths men , alwayes had in detestation this bitter strife and enuying , whatsoeuer the differences were , from whence it did arise , and with speciall care endeouored a vniuersall and vniforme agreement in religion . The vnited and monacord practise , wherof , hath the happy condition of publicke societie , so closlie wouen into it , that neither can be , where both are not.

If I should indeauour the illustration of this , by matching it with the contrary in former succession of ages , I could produce many fearefull miseries , which both Church and common-weale , haue sustained by the restlessse affections of disagreeing mindes in matters of this kinde .

Proclam.in
Scod. 1582

Pleaseth it you , to set before your eyes , the mischiefe wherewith the Western Church of olde , and our late neighbour Church (now by a most blessed vnion most happily incorporated) hath been perplexed by the same plausible and faire pretences , you shall finde iust cause to feare , least your readinesse to fauour proceedings of such consequence , shall

shall cause this *kingdome* to feele those euills * which * Facilius impeditur acquirendū quā impediatur acquisitum, ff. de his quæ sunt sui vel alien. hereafter cannot be so easily remedied, as by your wisdom now they may be timely preuented.

You cannot but see what hatred this difference in opinion concerning the complements of Church actions, hath already caused amongst many, both of the Cleargie and Laytie.

Do you not see what opposition, what distraction, what diuision hath growne from this varietie, what passions haue beene stirred, what quarrels prosecuted, what disgraces offered with mutuall exchange to eyther party; what *petitions* haue beene framed? what companies assembled? what lawlesse priuate subscriptions required against subscription lawfull and publicke? what parts haue beene taken? what conceits vrged, and calumniationes suggested, no lesse to stop the streame of the *Lawe*, then to take away all ornaments of comlineesse, and meanes of difference in *Ecclesiasticall* order?

Seeing these inconueniences, you must needs see, that a continuing distance of *Ceremonies*, will occasion through continuing variance of *minde*s, continuing hatred, the mother of *sedition*, the mother of *tumult*, the mother of *insurrection*, the mother of *depopulation* and *ruine*. Wherefore that you may with lesse trouble prevent a more stirring and actuall infection, shew your speciall care to appease the disturbance, suffer not mischief to grow to head by your heedlesse regarde, or priuate *supportation* of these too familiar euils, but doe your vttermost endeouours to remoue these bitter *Antipathies*.

Annoſa
paſſio me-
dicamēto
momenta-
neo non
curatur.

In time (*Gentlemen*) in time, in time, leaſt when the bridle of *Obedience* is broken, and the *plumes* of Pride haue mounted *newſangliſme* ſo high, that it both can and will, eyther by fraude ouer-reache, or *power* ouer-bear the Lawes wherevnto it ſhould be ſubieſt, you labour in vaine to cure the wound; *Old ſoares are not eaſily cured.*

So long as the blithfulneſſe of your aſpect reflex-eth vpon them, they will indeauour ſo much as in them lyeth, quite and cleane to banniſh from their cogitation, all that may ſound vnto *conformity*. But if you with-drawe your hand, and leaue their actions vnwiteſſed by your *Liberalitie* (which is well knowne to haue drawne drye the fountaines of ſome mens wealth) for ſuch mens ſuſtenance and reliefe, they will follow the things which now they ſhunne, and more ceremoniouſly performe the function which belongs to this preheminance.

Truth will not permit them to be ſo ignorant, as they would, and the want of your ſide propts, will make them ſtudy to goe vpright as they ought, &c.

If they had not in ſome places receiued ſo manie Teſtimonies of affection from ſome of you, their indeauours had long ſince moultered betweene their fingers, whether thoſe ſome haue affected and followed this courſe, in deſire to vpholde *oppoſition* againſt *Bishops*, or to ſeize one the remaining patrimonie of holy religion, I haue not attained ſo perfect a ſight, that I ſhould enter into your *breſts*, where lodgeth the knowledge of your wil & worth. But I feare
and

and would God I might but feare, least that these which doe so earnestly sollicite for *Innouation*, and perswade the change of a knowne olde good, vnder the pretence of a new better, doe leuell at nothing more then that all things in this settled *State*, being disorderly hudled, themselves may glide through, whilst others doe fishe in the troubled waters.

An *Action* of such generall detestation in the eye of euery wise vnderstanding heart, and of such eternall preiudice to *peace-able* gouernement, that I list not to caste the least asperision of such stainfull *ignomie* vpon any of you.

Opinion it selfe, in some *Newfangleds* (both *Ecclesiasticke* and *Layicke*, bewitched with stronge enchantments,) labours vnder the countenance of hatred vnto *Ceremonies*, without any more ceremonie to impouerish the Church of her *Princely* endowments, and disable *Maiestie* in the prescription of Orders for Churches rule: And sith their labours could not so long continue, but as they are the markes of *faction*, and instruments of deuision; The *King* (who is the head of *Iustice*, from whose power Authoritie is deriued vnto you, his subalterne and subordinate both *Iustices* and *Magistrates*) hath with speciall words required you, to afforde no supportation vnto the factious ministers of that bewitched opinion.

Peacefull rule, is more pleasesfull to him, and when you please, to yeelde the performance of this required seruice which you duely
owe

owe him, their *submission* vnto that rule, whereby our deuotiue actions in the seruice of God are to be framed, will crowne his Princely *regiment* with a blessed *union* of wils, and consent of desires betwixt God and our selues.

The breache of this *union* makes a breache of peace, by scandall in deed, contention in speech, and *Schisme* in outward behauiour, a sinne^a of all sinnes which may be against our neighbour most hurtfull, and the ^bgreatest, because it is against the good of the multitude; so that you must ^cneeds acknowledge it to be within your *warde*: and as in your quarter *Sessions* you ^dought, in your priuate *Sessions* you may enquire of offences in this cause committed.

a S. Tho
22. q. 39. ar.
2. ad. 13.
b S. Austin.
lib. 2. de
bap. cap. 6.
c Edw. 3.
An. 1.
d Maj. Fid.
harb.

§. 7.

And sith that you of the *Graund-Iuries*, together with the *Church-wardens*, in your seuerall places, haue the inquisition of these things giuen vnto you in charge. If you be perswaded the cause why you were first *instituted*, was that the truth might haue the better euidence: if you knowe that you are chosen to be instruments of truth, that you are *intelligencers* for the common-wealth, that you are the eares and eyes of *Iustices* and *Ordinaries*. If you marke how the lawes concerning these matters of the Church, are opened before you, and openly giuen you in charge, at the times both of *visitation* and *Session*, to the end, not onely your selues may be truly

truly enformed, but euery other which heareth it, may with *God* and *Angels* witnesse with, or against you. Take heed I beseech you how you neglect so great a dutie.

My eare did tell my soule a wonder, when it heard that in such a settled *State*, neither the *Bishop* in his *uisitation*, nor the *Iustices* in their *Sessions*, could (for these many yeares) haue notice giuen them of such *exorbitance*, either by presentment or inditement.

But know, ô know, that when you lay your hands vpon the sacred booke, to reueale vnto Iustice what is done amisse, to the end that iudgment might reforme it. The concealment of these misdona things shall be more deare to you, then the *penaltie* can be greuous to the partie indicted, or presented; for by you, the partie delinquent may loose his mortall and fading both goods and liuings: but you fill your liues with shame, your state with danger, your names with ignomie, your houses with bloud, your hearts with distrust, and forfeit your Soules which by oath you haue pawnd to Gods diuine iustice.

But poore soules, the motiue cause of this offence by concealment of things indictable and presentable, is not in your selues; it is the pleasure of your rulers which doth carry you as the winde doth driue Feathers which way they please, and ambition of your *Pastors*, who to couer their owne faults, and vncontroulably to continue their faultfull practise, doe labour to make you without conscience, as Idolls without sence.

§. 8.

The more worthy blame are you (the associates of this *Newfangled* faction) to mislead poore deceived soules into such vnhalloved actions. Dispencc with their oaths you cannot, and how you will excuse them of *periuurie* I see not.

You hoodwinke your simple agents with facilitie of glozing speeches; and beare them in hand, that such and such Articles shall not be giuen them in charge. And haue you indeed at any time indented with the *Bishop*, or compounded with his *Chauancelour* or *Archdeacon*, to limmit the charge which they giue (according to the prescript of your content)? then haue you receaued too much fauour of them, who haue least reason to allow disorder. And it may be truly sayd, such halfe-waking *Gouernours*, haue giuen you, both hart and hand to crosse the *Lawe* in practise, with the practise of your lawes in deuise, how euer you haue complotted with them, The *King* is little beholding to you, or them.

a *Auspicia*
mater est
omniū ma-
lorum, &
maxime cū
in animis
non priu-
torum sed
magistratū
innascatur.
Iustin No.
uell. Cōst. 8

For eyther such *Guardians* of the *Spiritualties* doe follow the execution of their offices, onely as a Trade with vnconsciouable *thirst* of gaine vnto themselves, more then with desire to aduance the common good of the *Church*.^a And nothing doth more dazell the eye of Iudgement, or vnstrengthen the band of dutie, then *conuersionesse*: specially when she is soueraigne *commandresse* in the minds of such *ordinarie Maiestrates*.

2 Or, they thinke these *Cannons* and *Constitutions* (the due obseruation whereof is committed to their trust) are not good. And to accuse the lawes of that iniquitie which could neuer as yet be iustified by any their contumelious inuectiues, is a defect vnbecoming their *Authoritie*, whether we consider their places in *relation* to higher powers, whose hands they are, and therefore with vnited hearts should set forward the execution of orders prescribed: Or in reference to others whom Lawe hath confined within the borders of their iurisdiction, amongst whom they should be fathers and fautors of *vnitie* and *order*.

Subdito fas
non est legē
iniquitatis
prolonge-
re.
Vlpian.

3. Or themselves are *Puritans* in heart, and then they ride the roade waye of *Athisme*, in keeping those their dignities, Roomes and Offices, so much contrarie to their *puritanized* opinion.

4. Or they conceaue it skilleth not of what sort their religion be, or with what different varietie they performe those religious duties which in reason and conscience they owe to God-ward; And yet the very *Turkes* keepe themselves in one and the same inuiolable *uniformity* of seruice to that one God whom they acknowledge not, permitting any dishonourable alteration. Because they knowe that to swarue in the least points which they are perswaded to be true, is error in it selfe and enmitie to God.

Azor. 16.

Azor. 47.

Azor. 13.

5. Or it may be *Iustice* concealed, or *vnjustice* vnscene, is all one, or of small difference with

them. God forbid such an opinion should euer enter a mans vnderstanding, who hath the *honour* to beare the name of a Diuine, or Lawier. If that were true, a man need not to keepe in rule and order the *operations* of his soule, which is the true seate of *vertue*, but a onely endeaour to be iust so farre forth as it may come to the *knowledge* of men, and from such no good seruice may be drawne or good expected. *For where Impietie is Iustice in the ruler, all kindes of treacheries are open to the inferiour.*

a Iudex non
potest mu-
tare pena
lege statu-
ta, l. final.
ne sanctum
bapt. itere-
tur.

b Legislator
minimas
duntaxat
multas Iu-
dicibus co-
mittat. Pla-
to, l. 9. de l.
ne in rebus
maioribus
arbitrio
proprio Iu-
dices abu-
tantur, & le-
gibus sapi-
entiores se
esse arbi-
trentur.
Martii Lad
Turpilianu.

c Leges ho-
mini non
homines le-
gem domi-
nos esse op-
ortet. Pau-
sanias apud
Plur.

b 6 Or they suppose their authoritie inuested with *Power* to pardon, where the *Lawe* doth punish; if their supposall runne vpon those *penalties*, which the *Lawe* hath left attributary to their discretion, the supposition is allowed. The least ameracements, fines and penalties are left to them, (small things in the eye of the *Lawe*, are as nothing) And those not many, least any man should seeme wiser then the *Lawe*, and through *libertie* in small things, abuse his will in matters of greater moment. But where the *Lawes* with speciall words haue entailed a *punishment* vpon the fact committed against their rule, they cannot without sinne remit or dispence in it. The *Lawes* are about them as they are about others, and must be *Lords* of men, not men *Lords* of them.

c Your actions (my maisters of the faction) may coulourable giue our *Rulers* the imputation of such partiall and vnapprouable *government*, but howsoeuer you stroake and smooth your followers with comfort of your pretended interest. In those rulers no man charitably minded wil suppose such *deiection*

of

of minde in men so graue, so learned, as to glean in your fields what should relecue them, or learne in your *Schooles* that which may direct them.

I looke more to the insight of their iudgment, which cannot but see their owne fall in your rising, their ebbe in your flowe, their weakenesse in your strength, their no-being when you are: and therefore *Silence* argues consent; and sufferance of errour, giues demonstration of errour, in them that suffer it: If I were worthy to counsell them, (who are so wise in all the counsels of the Lawe) they should, first, with-draw the vayle wherewith you doe labour to couer the Lawe. *a* *He which smothereth the light of the Lawe from others, doth Eclipse the light of conscience in himselfe.*

b Secondly, see and procure so much as in them lyeth all and euery *Canons and orders* of the Church to be in all points duly obserued. *He who in the extent of his Gouernment, neglects the obseruation of that which the Lawe counsellis, his endeouers haue their issue in incurable inconueniences.*

c Thirdly, not spare to execute the *penalties* in them severally mentioned vpon any that shall wittingly or wilfully breake or neglect to obserue them. *The execution of the Lawe is the life of the Lawe, and when the lawe or publicke constitution hath lost his place, private fancie will breed disturbance of peace in euery place.*

Fourthly, not measure the *validitie* of ordinances by the sleight conceipt which you haue of things commaunded, but by the common good, for which

a C. osentire est facere: cum possis arquare.

Glossa. ad Rom. 1.

b Qui alios ab errore non reuocat, seipsum errare demonstret. Cap. qui alios de Hæreticis.

c Boni ipsorum conatus in exitu imedicabiles desinunt.

Ioseph. in proemio antiq. Iudaicarum.

Opportet
odisse illos
qui scribunt
decreta con-
tra leges.
Eschin. con-
tra Cleoph.

they are propounded and published. *Vpon the head of the Lawe all specialties of common good are dependent*: He which remembreth this, cannot but hate them whose *pennes are ready* to write decrees against the Lawes, and with all industrie endeauour so to draw the *Circumference* of his gouernment, that euery line of the *Lawe* may haue his *union* in the center of *obedience* to the settlement of common good.

§: 9.

Learned
disc. pa. 122

For my last counsell; they are beholding vnto you, whose thoughts floating vp and downe the faddomlesse bottome of your vnsteddy conceits, haue (according to the *modell*) enstamped the *Crosse*, the *Fonte*, and the *Surplesse*, with the note of trifles. The more wantons haue you beene, and the worse is your *example* so stubbornlie for trifles (*as you terme them*) to occasion the contempt of *Authoritie*, and to raise such vnexcusable hote contentions for trifles.

Learn. disc.
Pa. 75.

The quiet repose of the Church (to which you ought to liue, rather then vnto your selues) requireth you: First to accustome your *minde*s euen in trifles to regarde the authoritie of Lawes; *The long permitted contempt of lesser things doth giue heart of boldnesse to the contempt of greater.*

Secondly, to compose your labours in *subiection* to his rule, by whose *supream* authoritie they are commaunded, and vpon whose fauour next vnder God the flourishing estate of the *Church and Gospell*
of

of *Iesus Christ* hath his dependencie. Know you not that the honour of the *King* consisteth in the loyall hearts of his people, that their true *obedience*, is his Crowne and dignitie, then can you not but knowe, he that hindreth or denyeth *obedience*, diminisheth the dignitie of his crowne: A vice which no good heart can so much as conceiue without horreur.

Obedientia
est praeclara
& praecla-
rissima regū
veneranda
corona: sine
qua nō veri
reges sed vt
prauati erūt
& repura-
buntur sine
corona.

Feretus de
re militari.
pa 83.

*Lear. disc.
pa 76.

* A *Schoolemaister* of yours hath said: It is the dutie of a true *Pastor*, to obserue those things which are commaunded by the lawfull Authoritie of the *Church*, concerning *ceremoniall* matters for order, and comlineffe sake and edification: and not to controule publicke Authoritie by his priuate iudgement. If you would frame and modell your selues by assaye of action futable vnto this lesſon, your *obedience* to the holy *ordinances* of the *Church*, would giue vs a sound testimonie of your honour to the *sacred* worde, by whole speciall warrant her lawes doe exact your obedience. But herein you haue not as yet inſeoffed your selues. Therefore if I shall pourtray the substance of the discourſers iudgement, and set it forth by those coulours vnder which you haue quartered your selues, You must eyther by your disobedience conclude, that the Authoritie of this *Church* is vnlawfull, or by your inuectiues against the authorized *ordinances* of this *Church*, exclude your selues from the number of true *Pastors*.

Take which you will, the choyse is yours.
Vpon,

Vpon the first I thinke you will not aduenture; and the second, is too much vnpleasing vnto your expectation, yet worthily cast vpon you, by that good Spirit which directeth your fierie tounge in the heate of your zeale *scandalously* to inueigh; and *malepartly* to controule the *State* of this Church so happily established, onely therefore because it concurrerth not in opinion and sentence with you.

Admo.
pa. 25.
Hay any.
pa. 13.

You controule the *Government*, and censure it to be *Antichristian*. You controule the *State*, and charge it with maiming and deforming the body of *Christ*.

Gilb. to
Engl. &
Scotl. pa. 5.
9. 11.

You controule the *Rulers* and *Princes*, and call them *traytors*, *destroyers* of their spirituall Fathers, *Consumers* of their country. Rebelliuous children.

Epif. from
Scotland
before re-
form. no
enimy.
pa. 3. 4.

You controule the *Lords* of the most *honourable* *prinie Counsell*, and accuse them of violent oppression of Gods *Saints*. Yea you bragge, that you dare controule them, because you know of no power but from aboue, and their power as all their force is bent (you say) to bereaue *Iesus Christ* of his government.

Fen. atque
Bridges.
pa. 5.
Suppl. pa.
95.

You controule the *Lanes*, and iudge them to be *Sanctuaries* of all wickednesse in this opposition against you. You controule the *Iudges*, and blame them as suffering *impietie*, to beare sway against the *maiestie* of God.

2. Admo.
pa. 3.

Throgin.
dia. 4.

You controule the *Parliament*, and condemne it as a *Court* where all honest men shall finde lacke of *equitie*. You controule the *Conuocation house* as a house of *Denils*, and account the *Charge* there assembled, intollerable *appugners* of Gods glory.

You

You controule *Bishops*, and call them *incarnate* Hay any. 28
devils; *bastardly gouernours*; *enemies to God*; *the re-* Vdal. dial. 1
liques of Antichrist; *the plague of the Church*; and re- Carw. 2.
 port the best of them to be lesse honest, then the repl. 2. 4. 14
 worst *Puritane*.

You controule the *Ministrie*, and denie it to be Admo pa.
 a right *ministrie* of God; The ministers for the grea- 2. 4.
 ter number, you terme *ignorant Asses*; *filthy Swine*;
Papish Priests, *hauling Neutrals*, *Forlorne Atheists*: Preface to
 amongst whom (when your *spirite* is Searcher) no- the Deni.
 thing else is to be found, but *a troope of bloody-soule* Gillby. pa.
murderers, and *sacrilegious Church-robbers*. 20. 3. 30.
53. 89.

You controule the whole *Commons* and *Inhabi-* Epist Fr.
tants of this *Realme*, (who directed by the Churches Scot. before
 publicke order, doe make reuerent esteeme of aun- reform. no
 cient *obseruances*, according to the *religion* now esta- enimy. &c.
 blished) And sentence not onely them, but those al- 1. 2. admo.
 so which goe vnto their Churches for *Infidels*. By Danger.
 which meanes you make the *Catholicks* to bawke posit. 1. 2.
 our Churches.

There was neuer any *State* more *Turkishly* hand- Surv. pa. 56
 led by vnchristian *calumniationes*, then this *State* hath
 beene, and yet is, by diuers of you our *Generating*
passauantians.

For whereas the *King* in his *princely* perswasion
 of that profitable vse, which the whole Church of
 this *Kingdome* may haue in the due obseruation of
 the *Cannons* and *Constitutions* agreed vpon, hath by
 his *Royall* commaund, commended them vnto our
 practise. There are of you, and is one speciall *Arch-* Rektor ec-
factioner amongst you, who daily exclaimeth against clasic Ela-
 them undunensio

them as *Papish* and *Superstitious*, disclaimeth their execution, as *sinfull* and *damnable*; and as, if he would strike vp the *Drumme* vnto *Sedition*, doth vnder a high commanding forme, *adure* and charge his people to ioyne and holde with him: what should make him so much to forget his dutie to the *King*, humilitie to the *Church*, charitie to his *neighbours*, and mercie which he oweth to *himselfe*, his *wife*, and his *children*: I will not now examine: but if he had kept his *orderlesse* opinions private, and not made them the common subjects of *publicke discourses*, to frame in the harts of his hearers a dislike of the *state* present, and fancie of his *fallion*; it would haue bene (in my poore opinion) though no way approvable yet more pardonable.

§: 10

Such contumelious *maledictions* (you the *Mayors* and *Magistrates* of his *Hightnesse Citties* and *Townes corporate*) doe heare many. What may hinder that you will not, or doth affright you that you dare not, but make approbation of euery both *speech* and *action*, whereof they giue you euidence; is best knowne within your selues, where no eyes doe shine but yours.

Carw. 1.
reply.

Your *authoritie* to see the *Lawes* of Gods worship duly executed, and *orders* of the *Church* reuerently obserued, hath the cleare light of generall acknowledgment. And if it were so freely performed

med by you, as it is fully permitted to you, these *ill* *language* *Novellists* could not have gotten such general audience in your publicke assemblies, nor disobedience to *Ecclesiasticall Constitutions* so much tainted the reputation of your *Citizens*.

It must not be denied you, that our Fathers neuer had any *societie* so warrantable for institution, or wise for *gouernment*; that could retaine all her parts in due *obedience*. Mans will is by *Nature* auerse from all *obedience* to the sacred Lawes of his *Nature*, and in the deprauation of his minde, would imploy all both *witte* and *valour*, to the extremities of euill, had not that wisdome which *ordaineth* order and regiment obseruable in pollicie affaires, by Lawes prouided to frame our outward actions to that common good, for which *societies* were ordained.

These Lawes are like so many instructiue *Bridles* to restrain the head-long course of *selfe-will*, alwayes in loue with her owne counsels, and to guide it in the way which Iudgment with consent hath approued: The *Reins* are in your hands, and had you cuenly borne them, *New/anglisme* in going backward from the *State*, could not haue gotten so farre forward in *opposition* to the *State*. But too much, or too little; as too soone, or too late, hath alwayes beene dangerous in *gouernment*, and your *ill-carriage* hath given some opportunitie to winne head of you, whom otherwise you might haue brought and kept in an vniiformitie of *Reins*.

To attribute this *defect* vnto your vnskilfulnesse in the *manage* of publicke occurrences, it is a *disgrace*. I would no way giue to the simplest. Vertuous men doe oftentimes erre, and you may faile in this businesse, not because you would, but for that it is of more harde *digestion*, then your vertue can well ouercome.

The *Sleights* of this *Schisme* are cunning, the *deuises* subtle, the *panges* vehement, the *affections* earnest, the *passions* vnrulie, and *attempts* impetuous, with contempt of your *magistracie*, and *despights* to the lawfull ordination of our *Cleargie*: All which are so *palliated* with a seeming grauitie in their *behaviour*, and puritie of *Gospell* in their *mouthes*, that to the tryall of it, there appertaineth a great deale more then ordinarie conceipt can reach vnto.

The greater cause haue you () for seeking your owne aduise in these things, to cleaue vnto the *Councells* of those reuerend *Prelates*, to whom the resolutions of doubts in these causes, is by the Lawe of God and man referred, as in other causes you would to the reuerend *Iudges*, those *Sages* of the land.

And to attend the commaund of the *supreme Commaunder*, whose *soueraigntie* must giue you warrant for the order in doing all things, not onely appropriate to your *Corporations*, but also pertinent to the practise of *religion*, the due reuerence whereof, bringeth with it the happy *continuance* of euery common-weale.

And sith his Iudgement, by whom all other inferiour
our

our iudgements in *congruities* of reason are to be ouer-ruled, hath propounded this order of *diuine seruice*, to be *equally* kept, by all his louing subjects of this *kingdome*, let it not greeue you, (as you reioyce to see him sit in the *thron*e,) to beare a litle part with him in the *burthen*, and within your *presents* to see that regatdfully performed, which he hath royally establiished.

Zonaras in
Valentini.

You are the *Deputies* of *Maiesie*, and did you but remember this you would not suffer such impudent *contempt* of Church gouernment, so directly commaunded by the most *mature discretion* of his royall decrees.

You would not giue *tolleration* to them, who esteeme secret *Corners* and priuate *Conuenticles*, (the *Schooles* of *maledictions* against *princes and rulers*) to be of equall vse, with holy Churches, for the publicke performance of *diuine seruice*.

You would not be silent, when those holy *Hymnes*, *Venite exultemus*, *Te Deum laudamus*, *Benedictus*, are put to silence in your publicke assemblies.

You would not permit (that peculiar *Hymne* of Christianitie) the blessed *Virgins Magnificat*, to be serued with a *vois of eieltment* out of your Churches.

You would not see your people (whose *Elders*, *Auncients*, and *Maiores* you are) to want their weekly *Sacrifices* of Prayer to God offered in the *sacred Liturgies* for the appeasing of Gods wrath, and auerting of publicke euills due to our publicke *sinnes*.

You would not allowe the omission, but in-
uour the continued publication of the *Apostolical*,
Athenasian and *Nicen Creed*, those treasures of in-
estimable price to so many as haue not giuen vp the
ghost of beleefe.

You would not giue leaue to pare away from
the seruice of God that *Hymne of glory* (then which)
nothing doth sound more *heauenly* in the eares of
mortallmen, nor more witness our *honour* to the
holy *Trinitie*.

a Permitte-
re nō debes
aliquid fieri
contra no-
stras pri-
ceptiones
occasione
religionis.
Iust. rectori
prouinciani
Nouell. 17.

You would not suffer your *Ministers* at their
owne pleasures to alter and change, to vse or not
to vse that order of *common prayer* to God, which
diuine wisdom hath agreed on, and a *soveraigne*
authoritie commanded to be vsed; but as farre forth
as you may, provide that his *Princely* command
bee not frustrated by the vniuersall disposition of
any.

Uer. disc.
p. 141.

*If any shall offend against the Lawe, whether he be
Preacher or bearer, beside the Ecclesiasticall
Censure which he should not escape, he is also to
be punished in body by the Civill Magistrate.*

This is their owne rule, whose vtulinesse your
hand doth so much spare, and in fauour of whom
you keepe your vnder-sworde of *Justice* so stridely
sheathed, that neither the zeale which you owe to
the *Church*, nor regarde of *Soueraignes* iust com-
mand can vnsheath it.

Partialitate
in ciuitate

Faction and priuate respects, doe not become
Magistrates: but if you will make a *partie* the
Lawe

Lawe doth shew you what side to followe; And although you be *Magistrates*, hath appointed you a *maister*, whom you are to obey. *Dutie* both in you and your *Ministers*, ought to be relaiue vnto that which *Kingly* authoritie doth by lawe prescribe, especially when *reason* doth not enforce, that the lawe of *reason* or of God doth emoyne the contrarie.

esse tanquā
vermen in
Caso, dicit
Baldus. ad.
l. vine de
cadu tollid.

The more vnrasonable are those your *Parish Bishops* which doe so vndutifully reiect what is commanded, and contentionlicke seeke the *innoation* of order established, without warrant of that *ground* whereupon the change must growe, such *inconsideration* cannot bee well borne within them, whom *learning* hath enabled much more soundly to discerne of these differences, if *partialitie* did not transport their resolutions beyond the rule of *iudgment*.

Rom 13.
omnis ani-
ma. &c. hoc
quoad (si-
stualia ha-
bet om-
præcepti,
Ferdināus
Vasquius
contr. vers.
ill. l. 2. præ-
sar. numer.
125.

You neuer sawe a good *Scholler* arrogant, for the more he knowes, the more of his *weaknesse* he vnderstands. *Youth* and *Ignorance* are the *Fountes* of *Shisme*. The least *knowledge* is euer most proud. This in some of your conceits, deiects reuerend fathers; And to your better liking, blowes vpp waitlesse *youthes*, to preach insolently to your abused *ignorance*, who flatter your preposterous zeale, *sinke your treasure*, vndoe your corporations, decaye your trades, impouerish your *citizens*, seduce your *children*, mislead your *seruants*, and make religion their *stalking horse*, vnder whose bellie they shoore at what their *appetites* doe most affect.

Vbi est in-
columitas
obedientie
ibi est for-
ma sanæ
doctrinæ.
Leo mag.
epif. 87.

Many.

Many of you do set a higher price on your knowledge in *Diuinitie*, then any reasonable creature will giue you for it. Will it please you to looke to the times of olde, before *Newengland* began to purchase resiance within your walles: you shall finde, that vnneccessary *swaruing* from the Practise of the *Church*, did neuer yeeld experience of good vnto your citties.

Consider the tyme present, wherein your *Ne-uelists* doe weigh the rules of religion in a popular ballance, which the world knowes will be carried away with very slender circumstances:) And saye I praye you, what other maye be the drift of these *diuisions* and *subdiuisions*, wherewith they of the faction doe teare and turmoile the *State* and *gouernment*, but to fashion your mindes with discontentment towards the *State*: and why towards the *State*? forsooth that when the cloude of *preiudice*, and miste of passionate *affections*, hath darkened the light of your iudgement, they may bring in another kinde of regiment, and laye a *Yoke* vpon your shoulders, which your Fathers did neuer beare. Misfashioned preconcepts, are easilie ledde with any sleight *declaration* of specialties, which may giue *enducements* to the conceipt.

Lear. disc.
pa. 8.

Omnia noua
pulchritudine sunt
decorata.

For this cause they would perswade you to leaue this disordered state of ours (so their *charitie* doth terme it) and with vndeniable earnestnesse doe importune you, to giue *intertainment* to that most beautifull (as their fancie doth conceiue) order of *ecclesiasticall regiment*, which God so manifestly doth
blesse

blesse and prosper in our *neighbours* hands.

This is that which induceth both some of you, and many the *common* deceiued multitude, to looke a *squinte* at the *state* of the Church wherein they liue, and in erecting the *fabricke* of their *reformation*, to cast their eyes vpon the patterne at *Geneua*.

Is our-landish fashion so *fashionable* to your desires, that for concurrencie with them you will be *disalegianced* vnto his *Maiestie*? it shall not be in my thought, that any true harted *Brittaine* can so farre *bastardize* his naturall affection, that forraine counsell should be of more *moment*, to worke and frame in him, the stampe and *character* of a strange *pollicie*, then the commaund of a most iust *King*, to keepe him in an order of *uniformitie*, so well bebecoming the Church and conformable to the *gouernment* of our countrie.

I could in due *moderation* pleade in *barre* against you: the practise of such *reformatists* in some other place, where experience hath found, and *Authoritie* proclaimed the *method* of Church *regiment*, which they so earnestly quest for, to be vnfound in *diuinitie*, derogatorie to *Princely* rule, and onely maintainable by complots of seditious execution: so vnblest hath it beene in our neighbours hands, but I loue not to *blaunch* those actions.

Proclam.
Scot. 1582.

If the *graces* wherewith the God of all grace hath enriched this *State*, were so gracefull with vs, as *nature* willeth, because we are *Brittaines*, and grace requireth, because we are *Christians*; they would not suffer the *glory* of their owne Church, which by

an *incomparable* distance, doth out-shine the others in *excellencie*, to be so disparaged, but as children which complie with ther mother in all Gods blessings, exhibite themselues *instruments* to imbrace that forme of *Religion*, which God as a strong euidence, to be most pleasing vnto him, and profitable for vs, hath sealed with so great blessings of *peace* and *prosperitie*.

The effects, men say doe beare *resemblances* of their causes, and if the richest effects doe inferre the *noblest* faculties, you may bouldly giue this *pollicie* your letters *testimoniall*, vnder the scales of your *Citties* and *Incorporations* to be the best pollicie, for this gouernment to obserue, because vnder this it doth best maintaine it selfe.

Therefore as you tender the *peace* of the Church, the *quiet* of the Countrie, and seruice both of *God* and the *King*: If there be in you that fatherly care of the common good, which hath euer beene the *crowne and glorie* of a Christian *Maiorate*, reforme your owne former mislead opinions: *You are the second lights of the Common-wealth, and when the eye is dimme the body is darke.*

Consulte
agit qui
præcepto
legis obre-
perat. ca. de
furtis. Lin
ciuilem.

Conforme your religious exercises to that forme which the Lawe alloweth, it is an inseperable *inci-*
dent vnto gouernment, that the Magistrates to whom the charge of the *Lawe* is committed be principall *Observers* of the Lawe themselues; their example must be a *Lanterne* of direction vnto the rest, for they shall finde it most certaine; *When the Rulers doe runne at randome; the people will beare no byas.*

Abandon

Abandon from you the maisters of *noveltie* and workers of *innouation*; what apparance soeuer there be in the *noveltie*, you are sure to loose by the *bargaine*, the vtilitie cannot be so helpfull, but the *noveltie* would bee more hurtfull; For if it should be lawfull for euery man to cast the frame of religion in the *mould* of their owne fancies, The *scruples* and *inconueniences* would be no lesse in the Church, then the *suites* at the *common-lawe*, in number infinite, if euery man had power to create a *newfound estate intaile*.

And that they may bee the better acquainted with your constant *resolution*: tell your *Ministers* it is not lawfull for them to varye in their *habites*, *manners*, and *orders*, who should bee *Presidents* vnto other men of the beautye of order.

Tell your deceaued *Cittizens*, there is not a more apparant marke of *loyaltie* then *Obedience*, or necessary for the *manutention* of Pollicie: And he that hath no conscience to obey his *Soueraigne*, cannot with conscience challenge the benefit of a *Subiect*.

Tell the *sactions* their humour is good for nothing but to breed *muddy Eccles*, which must be ratled out with a *thunder*. And though their contentions be pleasing to the common aduersarie of our *soules*, who delighteth with discord amongst *familiars*, yet it is most vnpleassfull to God, whose seruants are best knowne by the *Character* of loue.

I know their disordered *humors* will much stomacke at *contradiction*, and storme against you,

Qui sub nomine se dicat esse, non Inuenitur eorum priuilegijs & beneficijs qui subijciuntur. Paschalis Secundus.

when you would reforme them; but when you shall reprove their such *humours*, by the *Oracles* of *Wisdom*, which haue no side respect vnto persons, they will with more reason brooke the reproofe, and readily yeeld their *obedience*. For this cause it behooueth you, to haue a true eye vnto the lawes of this gouernment, and giue no passage vnto fancie, which shall presume to appose against them.

To *calumniate* and *impunge* the lawes of the Church, was alwayes deemed an *exorbitant* offence, and he that can, but will not, set a *pegge* in their *wheele* to stay it, is by his *sufferance*, Actor with them in the the euill that ariseth from it.

§. II.

Your such offences you excuse with the *plea* of conscience. There is nothing more common then to heare and meete with passages of disloialtie vnder pretext of *conscience*, vpon supposed offence whereof, there is such straying of *Gnats*, such swallowing of *Cammels*, such stumbling at *Strawes*, such leaping ouer *Blockes*, such acquiting for the *Horse*, such hanging for the *Saddle*, such excusing for the *Sword*, and accusing for the *Scabberd*, as in conscience was neuer seene.

I will not presume to censure your *consciences*, in this refusall of *orders* prescribed, which you suppose warranted with the pretence of *conscience*; yet this I must tell you, if that you were men of such exact and precise *conscience* as you pretend and beare the world

world in hand, your *conscience* should not peruert and falsifie the least circumstance which doth become *Diuines* or other men of exquisite *conscience*; you would not so *contenciouslie* hunt after the receipt of your owne conceipts, without eyther *care* or *conscience* of the publicke good. You could not (without *conscience* or *charitie*) so rashly condemne whom you list, for whatsoeuer your *fancie* doth disallowe, or so bouldly impute all corruption to the obiekt of your dislike, but with full consent and conscience would condescend vnto that, which the light of *Nature*, the Lawe of *Scripture*, and sentence of *Antiquitie* hath offered, warranted and receaued.

A good *Conscience* is grounded vpon sure knowledge, but they which write in defence of your *discipline*, are entorced to acknowledge *that with whom the truth is, they knowe not*. Therefore, by the iust *searment* of the highest wisdome, your such conscience is eyther an ignorant *fantasie* or an arrogant *vanity*.

The author
of the petition directed to her
maiestie.
Basiliskov
Δωρ, pag.
13.

The holy *Scripture* is the assured ground, whereon to build *conscience*: the infallible rule to direct conscience, & whereas it hath most inuincible *authoritie* which ought by singuler *prerogative* to decide all doubts, any either *Papist*, *Anabaptist*, or *Nonellist*, can moue in these controuersed causes, what *argument* haue your Leaders shewed you, whereby it was euert prooued that any one *sentence* of *Scripture* doth necessarily enforce those things wherein you concurre with them against the orders of your owne *Church*?

M Hooker.
1.1. pref.
pa.11.

It is to be feared that you laye the safetie of your *conscience* vpon the credit of your owne conceits, or other mens humours, and that you square your *Conscience* by the rule of your custome, which hath seized vpon, and so farre entangled you in this *contradiction*, that you know not how to leaue the *opinions* you haue so much approued, and with *conscience* (that is, your credit) to receaue the ordinances whereby your opinions are checked; this *distraction* of thoughts in you, is that *alarm* which conscience giues you.

If you bee vnwilling to enter the doing of that which you haue formerly condemned, I maruaile not. The nature of man is not willing to condemne it selfe, but to deuise so many shifts of *wittes inuention*, to auoide that which all *iudicious* learning doth approue; I greatly maruaile at in you, who desire to be esteemed the holy *Apostles* and learned *Sages* of this age: and therefore doe intreate you to looke into the *Inuentarie* of your conscience, whether the painfull *imaginatidns* wherewith you are perplexed to forgoe that in which you so much delighted, be not that griefe of *Conscience* so much pretended.

As for the euill wherof the *Church* doth blame you; if you would *conscienciously* displaye it before your *conscience*, I thinke in conscience you would not so earnestlie *repugne* at that Booke of *Uniformitie*, for which they whose spirits indeauored the labours of best excellencie, did expone themselues to the triall of hardest *difficulties*.

§. 12.

It is disordered (you say) and must it be altered by your owne priuate warrant? will nothing *gaine* 3. Admo. pa. 24. *esteeme* with you, sauing what proceedeth from your owne deuise? The publicke iudgement of the Church doth approoue it, if the *Lawes* of publicke *determination* may not ouer-rule your priuate, though *probable resolutions*, where is the possibilitie of sociable life? where is the *bonds* of your submission to morrall durie? where is the power of the Church, to admitte or reiect, what shall be necessa-rie or inconuenient, for the safetie and securitie of her *societie*?

If it be lawfull for euery *passionate* spirit carried with an affectation of *Noveltie*, to *repeale* Lawes which Authoritie hath enacted, to breake *customes* which *Antiquitie* hath commended; to change *Ordinances*, which *Experience* hath approoued, to peruert *order* which Iudgement hath established, and by suiting all occurrents to their priuate *humors*, to *innouate* that forme of *gouernment* which this *kingdome* hath happily followed, and *heauen* richly blessed: where is that so much valued wisdome of the *Auncient*? where is the allowance which time giueth to things profitablie honest? where is that *supremacie* which God hath impropriate to the *Scepter* of *Princes*, as their peculiar right?

I heare

I heare you confesse it, take heede you be not found secretly to *undermine* it, but if you be recall as you are verball in the recognition of his *supream Authoritie*, forgoe the thoughts of your *Consistoriall gouernment*, which affecteth the vsurpation of his *Princely* rule, and giue his religious Offices in the gouernment of the Church, their *honourable* issues, in your obedience, to that forme of *Church gouernment*, which he hath allowed, and especially declared in that booke of *Vniformitie*; wherein if there had beene that apparant cause of *reformation*, as you pretended, we haue iust cause to say, it was more in his *heart* to haue done it, then in yours to desire it.

§. 13.

Proclam. 5.
Marti 1603
Proclā. 16.
Iulii. 1604.
Epist. ad
Lodouicū
Borbonium
principem.

You implead the *formes* and *Ceremonies* as superstitious, and not *Apostolicke*, yet you heard them to bee iustified out of the practise of the *primitive Church*. And *Besa* warranteth, you are not absolutely bound to imitate the times, which haue beene in euery particuler, or without exception to recgaue the *Ceremonies*, which the *Church Apostolicke* esteemed as most profitable for their times. And seeing that those graue learned men vpon whose *iudgment* you laide the *Burthen*, of vpholding your cause by *argument*, did in that *committiall* conference, giue their consent to the obseruation of the rites in vse, you should haue presently imbraced them, as free from all supposall of *superstition*.

If

If we did so iustly deserue to be touched with the note of *superstition*, as in this case you haue imagined we doe, I would rather humbly seeke and suppliantly begge pardon of my *soules Sauiour*, then meditate wordes of perswasion for your *submission* vnto this order.

Wherein, those vnfownder times, whereof you speake haue done amisse, that comes not within the *Circuite* of my thoughts; but seeing this Church, whereof you are *members* (vnlesse by pertinacie in *Schisme*, you disioynt your selues) hath required you to reuerence this order as holy, & to obserue it as behoouefull for the exercise of *Christian* dutie: I do greatly wish that your mindes now possessed with *dislike*, would not set them vp as your markes to shoote at, nor by way of *Scorne* to contradict what *Authoritie* hath serioussly commaunded, but with ready *destination* to receaue whatsoeuer is in the exercise of *Religion*, according to the Lawes for that purpose now established.

§. 14.

Some of them, I thinke you could be contented with, but the *Crosse* stands in your way, and I maruaile nor, your selues delight so much to stand in the *Crosse-way*; yet did the Church by your owne confession, for one thousand and three hundred yeares, obserue the *Ceremonie* of Crossing, as an outward testimony of their inward faith, in so much that all which trusted in the name of the *Lord Iesu*,

*Discourse
of the troubles at
Frankford.
p. 54.*

*Basil, de
su. sancto.
cap. 17.*

H

were

Counter
plea to an
Apologi-
cal. epist.
Sect. 2. pa.
141.

* Ipse Do-
minus cru-
ce sui vbi
eum demen-
tia superbo
impietatis
irritit in il-
loru qui in
eu crederet
frontibus
infixit, vbi
est quodi-
modo sedes
verecundie
vt de nomi-
ne eius fi-
des no eru-
bescat: &
magis dei
gloria qua
hominem
dignit.
August. in
Euangel.
tracta. 53.
in fine.
Baptiz. 16.
lanu. Anno
D6. 1601.
Tacitus l.
14 annal.
Sepult. 10.
la. 1601.

were marked with the signe of the *Crosse*, such *Bapti*, and whosoever of you shall vie the signe of the *Crosse* in this manner, I can assure you is farr from *Povish superstition*; if you will not beleue me aske *Maister Willet*.

I have heard of a man whose mouth (like a *Mill* that cannot grinde but with foule water) doth commonly ouer-runne with termes of *obscenitie* against the approued ceremonies of holy Church, and contumelie against men of honourable seruice; onelie therefore because they runne not with him, in the same excesse of vniadvised zeale.

* This fellow hearing a childe of his, at the time of *Baptisme* to be signed, with the *Crosse* in the forehead, (the seate of honesty) did so frettingly disdaine thereat, that in the heate of his newfangled spirit, he said, it would haue done as much good, if it had beene done in the seate of natures impuritie. But what followed this prophane contempt of that *significatiue Ceremonie*, and *Character* of Christianitie? I know you desire to heare, and but to satisfie your desire, as also to giue witnessse to the cause in hand, I could contentiously silence it, least unhappily any of you should thinke me as *Caius Cassius* spake of himselfe in the *Romaine Senate*, carryed with too much loue of Auncient holy customes. His next borne Childe, being a goodly boye, wanted that place of *Natures vent*.

Whether *Nature* were hindred in producing of her intended effect, by some *Crosse* defection in the naturall causes, or else that the *Author* of Nature (who

(who according to the rules of true *Philosophie* immediately concurrerh with all singular, *secundarie* causes, euen to their perticular effects, for ends best knowne to his all-seeing providence, doth at any time with-draw his *co-operative* power: I recommend it to your consultation, yet I doubt the tempest of your affections will beat against, what the hand of *iudgment* doth build.

Many did admire it, as a *blow* given by his diuine hand, whose power ruleth all from the highest *Seraphyn* to the lowest *Synephee*; and in the duty of a Christian, I wish the remembrance of it, might not onely water the Father with the liquor of *Obedience* vnto order, that he may prosper, as a well rooted *Plant* in the garden of *Humilitie*; but also induce his brother (who in the worke of his Ministry impugneth this vse of the crosse) vnto a more durifull conformity.

§. 15.

Two things haue giuen great swaye vnto your *Quinto* defect, the one is, *apparancie* of zeale, the other *subtle* *tiores* *ap-*
tie of discourse (the glareing baires of masked follie) *parent* *tan-*
 vailed with the shew of *deuotion*, ambitiously desi- *to* *magis*
 ring to be esteemed, what you are not,) you haue *sub* *prater-*
 mislead poore beguiled Soules, to that they should *tu* *sancti-*
 not, and with *facillitie* of speech endeauoured *tis* *noent* :
 to entangle the choicest wittes in the toile of your *Ambr. de*
misconceipted opinions. For this cause : You *Noe & Ar-*
Gentlemen at the *Lawe*, commonly haue your eyes *cha. ca 14.*

dazeled with the first view of *Fancie* projects, your affections sounded with the first touch of zeales passion; your eares tickled with the first note of errors tune, and your Chambers stored with the first fruites of their wittes *folke*, to the end (*forsooth*) that by your hands, they might more easilie spread abroad, and be dispersed among the *Brethren* of the cause, whose foster friends *Noveltie* might make you.

Notwithstanding the quickest wittes in *pliancie* of disposition to *Noveltie*, doe easily giue fauour to *Novell opinions*, not as reason doth warrant, but as *Fancie* doth conceaue them; yet I make no question, that you my maisters (the *Gentlemen Apprentises* at the Lawe) will so goe with the *current* and *streame* of the lawe, that the *King* who is the life of the Law, the *lining Lawe*, the *Patron* of your studie, and *founder* of your honour, shall not haue cause so much as to heare *Complaint* of your any further *conninence* to *enormities*, or indulgence to *factions*, or supportance of *discentious partialities*.

Philol. l. 1.
de vita
mosis.

Chopinus
de do. Frä.
p. 394.

As *Charles* the fift of *Fraunce* sayd of his Colledge of Lawyers in *Angew*; your Houses of *Innes* of *Court*, are to his *Maiestie* a *fluent Spring*, to furnish him with men of high Councell, both for the good gouernment of themselves, and procurement of others good.

Two things much commended in you, and much commended to you, that as you studie the benefit of your *Countrie* by your study at the Lawe, your conformitie with the Lawe, may crown your study

with

with *mistake*, your dayes with *peace*; your know-
ledge with *obedience*, your zeale with *iudgement*, and
your loue to *religion*; with your louing acceptati-
on of religious *uniformitie*.

(Your Fathers at the Lawe, measuring the Lawes
equitie by publicke *vulgarie*, doe condemne them for
gultie, which attempt to doe any thing contrary to
the Lawe, yea though it wereto doe good: And
with graue *resolution* assure, that the King cannot
alter and change the lawes of this *Realme* at his
pleasure, because the rule of his gouernment is not on-
lie royall; but *politick*. If you cannot finde any
preiudice for the *subject* at his pleasure to disobay,
let your examplaric approbation of *rites* publicly
established, lead them in the performance of holie
duties.

Smith, de
repub. An-
glorū l. 1.
cap. 2.

Fortesc. in
comend. of
the lawes
of Engl.
p. 25.

You are reall speakers, and the chiefe *graduates*
of your facultie haue the *Prerogative* of *plea* in re-
all Actions, and therefore must more entend to the
things for which the Lawes are decreed; then to
the words by which the Lawes are deliuered; yet
whetheryou consider the letter of the Lawe, or the
reason, (which is the life of the Lawe saith *Baldus*,
the spirit of the lawe saith *Panormitan*, and the bond
that bindeth.) He that wresteth the Lawe in one,
doth offer wrong to the Lawe in the other, and by
both, hath often times hindred the Church of her
learned *Ministrie*, when the cause hath come to a
Quare impedit.

Bartolus.

Scire leges
non est co-
rum verba
tenere, sed
vim & po-
testatem Re-
gula iuris.

How much the Church hath heretofore reioy-
ced in her honourable helpe of profitable and reli-

igious lawes, enacted by his *Majestie* most noble *Princen*, the *Kings* of these famous *Islands*, to protect her *peace*, and priuiledge her *safetie*, against Nouelists the vntimely enemies of most auncient times trith, her blessed *mother* on earth, and best beloued to her *Father* in heauen; the *bisshoppes* of our venerable *predecessors*, doe reporte with *memorable* testimonyes of their blessed names. Let me onely tell you, the *Church* now (comforted with the pleascfull aspect, and strengthened with the powerfull hand of his *Maiestie*) hopefullly expecteth, that as in *pleading* our causes, your legall Philosophie, is free from those rules which the *Philosophy Schooles* doe allowe their disputants (with falsated speeches to couer vntuthes) so you vouchsafe her the true Testimonie of your generous freedome, most demonstratiue in your *Obedience*, to her holy *prescriptions* and Christian lawes of our most Christian *King*, if she may obtaine this, but reasonable and honest *boone* at your hands, who are professors of the Lawe, by obseruation of her *rites* and *Ceremonies* in your *Churches*, *Chappels*, and *Oratories*, your such practise will be her preseruatiue, and her prayers a blessing to your such practise.

Didimus
ad Alexan.

Your *Actions* of *singularitie*, are in such speciall veneration, with your vncarned iudice, that you cannot now leaue them without remorse, hauing

having used them with so great applause, will
 receive your followers from those giddy follies,
 which with such force you have laboured to in-
 duce their conceits, to receive your ad-
 vice. There is no opinion so fantastical, nor fan-
 cie so extravagant, but if custome set the
 of her Authority in vs, reason cannot remove
 the *impossure*, the deepe and sensible impressi-
 on of *Libertie* will not admit reasonable perswa-
 sions, and so long as your affections lye covered
 under that stone, they cannot plye to the rule
 which truth affordes, and vnderstanding would
 administer.

A nullis
 consuetu-
 dinibus ho-
 mo diffici-
 lius auelli-
 tur, quā ab
 his quæ ad
 opinionem
 pertinent.
 Orig. l. 1.
 contra celsu.

Howbeit, where the feare of the Lawe is, there
 custome is easilie broken, and for that this rust hath
 eaten into you through their *sufferance*, who by de-
 mandation from Soueraigntie haue receaued in
 charge the execution of the Lawes ordained for the
 strengthfull maintenance of this both Ecclesiasticall
 and Ciuill policie.

Chnsoft.
 ho. 14. ad
 pop. Antio-
 chenum.

I trust you (my Lordes the Iudges of the
 land) which haue the iudgements of our causes,
 the censure of our *behaviour*, and sentence of our
 Actions, will so take to hart the defence of these
 duties (in performance whereof resteth the very
Soule of our Church, and life of Churches flou-
 rishing,) that neyther greatnesse of Authoritie,
 nor power of person, nor eminencie of place, nor
 loue of *fauourites*, nor fancie to *faction*, shall cause
 you to wink at, or dispence with any, eyther

ANNO DOMINI 1603. MENSIS APRILIS. DIE 10. HORA 12. MEDIANA. A. M. 1603.

Anabaptisticallie spirited, or seditiouslie opposite, to this pure and vntained religion, by Lawe established.

Aust. ser.
94

The vnpartiall defence of this, claimeth the first place about all, whatsoeuer *Soueraigntie* hath commissioned vnto your Authoritie, as well in regard of the care which earth *iudging* vpon earth, ought to haue of his iudgement which iudgeth in the *heauens*, as also for the happy aduancement of publick good, which ebbeth or floweth as God the Author of all good is respectiuelly serued. For prooffe of this.

If you looke vpon the blessings wherewith the giuer of all Prerogatiues, hath prosperously enriched this *Nation*, eyther in warlike action, or peaceable deliberation, you shall see them flowe from the spring of *humble obedience* towards true religion; or if you please to beholde them darkned in their wisdom, *hart-fallen* in their courage, *amazed* in their spirits, *confounded* in their counsels, and overtaken in the issues of their owne consultations, you may discerie the vapours of their unhappinesse, arising from their backwardnesse in performing those most excellent and most deserued duties, which God by the *Ministrie* of his Church had prescribed, and *Princes* zealous of diuine glorie commanded.

In consideration whereof, the *Church* and common-weale, are most earnest *obtesants*, that as you are *Agents* for God, in the Administration of Iustice, and *iusticed* by the *King* (their *supreme* head
and

and Soueraigne defender) to execute the *iudgments* of God, the hand of Iustice, guided by the eyes of your wisdom, may secure them from the smartfull *inconueniences* of Atheisticall securitie; and strengthen them in their *mutuall* Offices against their *Anabaptist* opposites, whose mindes diuorced from dutie, doe stittly refuse the rules of our religious duties, proudly censure the validitie and priuie of *Soueraignes gouernment*, Odiouslie caluminate the religious function of holy *Priesthood*; wilfullie shake of, those good things which authoritie hath enacted to establish common good; cunningly indeauour by shouldering out the Liturgey and holy *Hymnes*, to bring the worship of God with vs to a meere *preach*, and contentiouse hinder the perfection of that *unitie*, which would make them with vs religious to God, humble to the Church, loyall to our Soueraigne, and louingly peacefull amongst our selues, if they did not hinder it.

In all these aetiuue and mouing errours of their deceiued mindes, what else haue they aymed at, but to wrong this body politticke, through contempt of the lawes both of *honour* and *iustice*, both which, you may see dayly violated with contemptuous breaches; that of *honour*, by affected *derogation* from Soueraigntie; the other of *Iustice*, by strong inforcement of their priuate fancie; and when the *mishaped* disorder of some few, shall distemper the welformed feature of the whole body, when *affectation* of singularity, shall with *unrestrainable* and head-long course of violent *Schisme*, teare in sunder the vn-

seamed coate of Christ; when audacious ignorance shall call into question the lawfull Ordinances, which ripest iudgment hath decreed: the fancies of private men, wantonized with conceipt of puritie, shall not onely denie their Obedience in holy offices, lawfully imposed, but with clamorous inuectiues traduce their honourable reputation, whose place doth enioyne them to see the obseruation of that which Lawe hath appointed;) what may we else looke for my Lords) but that proude popularitie giue the checke to monarchie, and prophane vanitie doe weaken pietie, if your zeale for the Lawes committed vnto your trust, doe not adde validitie to strengthen them, and feare from your hand by their due execution, teach vs obedience in the workes of deuotion.

1. Eliz. cap.
2, 23. Eliz.
cap. 1.

To the sollemne Actions of your Iudgment, those suitable ornaments, your robe, your cloake, your coife, are a beautie, and are the comelie vestures wherewith deuoute liberalitie hath apparrelled religion a staine vnto her.

That Priestly habite deuised and vsed by Priests of olde, to celebrate the Actions of diuine worship with solemnitie, and giue state vnto their Sessions when determination of Ciuill causes, had dependant reference vnto their iudgement, is an ensigne of honour vnto you (my Lords) and will retaine it auncient excellencie, without imputation of blemish; or note of blame, to the first deuisers, if you vouchsafe the Church this fauour, to tender the magnificence of her seruice, now the cognition of her causes

causes in that kind is deuolued vnto you as Church men were formerly carefull, to set forth the *magnificence* of your place and calling.

Sith then you haue receaued those *abiliments* from the Church, and the world taketh speciall knowledge of your high place by the honorable *ensignments* of your such *habitts*? Suffer not *Novelty* to dishonour the Church in that wherein you are honored. Leauē her not to goe naked that hath cloathed you, but so *negotiate* her affaires in your *Circuits* and *Sessions*, that her seruice in the *Sanctuary* may be performed with due and comely *exhortations*.

This if you doe, you shall remoue occasion of offence, taken by contrariety of *Ceremonies*, you shall giue the holy *worde* and *Sacraments* a better rellish in their Iudgements who for the obseruation of some few *Ceremonies*, do so much distaste them, at a word you shall giue a blessing of *happinesse* vnto this *Church*, if by one vniforme religious obseruation of things commanded, as behooufull to Gods seruice, you keepe vs one in the bonde of deuine worship. A blessing not to be looked for in a *Babylonicall* confusion, which presumeth to deuide and quarter a tongue of one speech, but in the Church of God which retayneth the *Vnity* of the Spirit in the bonde of *peace*.

§. 17

^a Tanta est
in repub de
morū vari-
etate diuer-
fitas: vt ne-
mo valeat
leges defē-
dere nisi
terror vi-
deatur ali-
qua tem-
perare.
Cassiodor.
12. variarū
epist.
^b Prou. 20.
Querēdū
sunt ignos-
cendi cau-
sae non pu-
niendi oc-
casiones.
Ammianus
Marcelli-
nus. l. 19.
Proclā. 16.
Iulij. 1604
Lex ha-
bet vim co-
gentem.
Arist. l. 10.
Eth. c. 9.

Plutar.
Plato.

^a It was a rule alwayes obserued by them who were good-husbands for the common-wealth, that what vntractable men doe not vpon *admonition*, they must be inforced vnto by *compulsion*, howbeit (his *greatnesse*) knowing that ^b *pietie* and *mercie* are the pillars of Princely rule, the chiefeest dowie that God giues vnto *Kings*, and precious *ornament* of *Maieslie*, more desirous of cause to pardon, then of occasion to punish, doth earnestly wish there may neuer occasion be giuen to make prooofe of *seueritie*, but that his Princely *declarations* may haue equall force in all mens harts, to worke an vniuerfall *conformitie*, by clemencie and weight of reason, not by constraint and rigour of Lawe.

It is in his power to make himselfe *feared*, he chooseth rather to make himselfe beloued; which *loue-full* dutie, if it were so happily performed by vs, as by him is *highlie* merited, his Maiesitie should alwayes finde your *concurrencie* with him in the worke of Gods seruice; and you should neuer feele that *ne-cessitizing* disposition which the Lawe hath towards those who are *refractorie* and *repugnans* to this method of seruice.

The power of the Lawe-maker (and the *Lawe* is the worke of the *King*, to whose regall *dignitie* it appertaines to make *Lawes*) should breed a feare in our harts, how we speake or iudge in the worst part
con-

concerning that, the vnaduised disgrace whereof may be no meane dishonour to him, towards whom we professe all *submission*.

By *excommunication* to be shut out of the Church, and bebarred of fellowship in holy duties, is a correction more smartfull then that you should wilfully deserue it, and so due to your *disobedience*, that he which will not acknowledge the more then *motherlie* power of the Church, may not enioy the preiudice of a child, to be nourished in the bowels and bosome of the Church.

Innocentius.
Pontifex.

Dereliction of your *Pastorall* cures will be so burthensome to your *soules*, obliged vnto them with so strickt a bond of *conscience*, and hurtfull to the Church which requireth your *Ministeriall* employment, to aduance the purchase of *Iesus Christ*, that you ought with principall care to attend that wherevnto the holy *ghost* hath seperated you.

Deprivation from the roomes of your spirituall *functions*, wherevnto you haue had so *honourable* admittance, will imprint your *disobedience* with a full staine of disgrace vnto your *obstinacie*, but cleare the *Lustre* of gouernment from those too many disgraces, wherewith your obstinate disobedience hath laboured to staine it.

That is not a lawfull *Ministrrie* (saith Maister Cartwright,) that is obstinate, and where the *obstinacie* is generall, or for the most part, there the *State* is ruinous, so that the *Prince* may after due meanes assayed to bring them *home*, procure that other be put in their places.

3.p.1.repl.
pa.167.

You will thinke this is much *seueritie*, but the Lawe presumeth the extremitie of your discent, whereby you labour to blemish what his wisdom hath polished, and *authoritie* published: Therefore if you feele his power as a strong rocke which *re- gorgeth* the *inueline* waues that strike against it; blame your selues,

§. 18.

To submit the publick *constitutions* of State, to the *instabilitie* of priuate fancie; no pollicie did euer tollerate, no not in the *ciuill* Lawe, where the reason of man hath most familer commerce: how can you then (the *Brethren* of this *faction*) expect *tolleration* in matters of so great importance; or conceaue any reason, that your priuate reason, (which is a priuate iurisdiction) should euer rule in things diuine, so farre aboue the reach of common apprehention.

Lex ex quo ad omnes pertinent Arch. de lege & iuris.

You see the rule of his *Highnesse* government doth extend to all after a like measure: and sith he hath *authoritie* of *supreame* commaund ouer all, in fauour of whome should he remitte any part of his *Soueraigntie*, I doe with all *humilitie* acknowledge his *Maiesties* royall power, to dispence with his Lawes, as in wisdom he shall thinke most conducent to the good of that polittique body (whose head God hath made him,) but if he should yeeld the bridle, and giue you leaue to shroude your selues in the bosome of his *protection*, and by his *Prerogative*

tue

time shelter your *novelties* from the rigour of the law, what profit should we reape. Sure I am that such passionate *surprizing* of Princely *designements* will more trouble then steed the quiet repose of the Church; and assoone may you erect *Colonies* in the *Moone* for the use, as by your *novelties* bring any benefit to the common-wealth. The *sufference* which you haue already gained, hath hitherto perplexed both Church and *common-wealth* with many difficulties, and would vnauoidable cast vs into many *incombrances*, if this rule of pollicie had not preuailed; it is better to preuent, then to bee preuented.

Compleat *union* is of better consequence to the furtherance of *Religion*, then that admittance should be giuen to any example which leaderh from it, and your knowne disposition *contumeliously* to traduce them, who looke not the same way that you doe, hath beene more violent and virulent then any ingenious *spirit* may willingly complie with.

You could neuer as yet with a single eye looke at the *state* opposite to the opinion you holde; and gouernment you seeke for: and it is to be feared, that your zeale which rideth with so hotte a spurre beside the *causway* of *Obedience*, will not omitte any occurrent that may procure you the equall freedom of that which you call *conscience*.

It is out of question, that if you might once gaine *permission*, to reiect those things wherof the lawes, or reverence of *ancient* custome, hath in former times made impression, you would not thence-forwarde allowe

allowe of any thing; but what you your selues shall first giue voice and perticular content vnto.

Cartw. 2.
p. of his 2.
repl. pa 65.

They were your teachers which account those Princes who are *not refined* by their spirite, vnworthy to be accounted amongst the number of men, and therefore rather to be spitted vpon then obeyed. They were your teachers which defend rebellion against Princes of a different religion, and honor those that are slaine in such quarrels with the glory of *martyrs*. They were your teachers which viterly mislike, that Princes should be exempted from *Ecclesiasticall* discipline, and namely from *excommunication*. They were your teachers who haue sentenced that *Prince* to be vnworthy of *life* vpon the earth, who by censure of excommunication is cast into hell.

Buccanam
de Iure
regni apud
Scotos.
pa 70.

These dangerous *positions* are to me like so manie fearefull *foreshewes* of an vndoubted assurance, that if your *democracy* might haue taken place, (for you moue and remoue in your *motions* by the same springs and wardes) his *Maieslie* should quickly haue lost the obedience, and found the *vexation* of seditious Subiects. *Commaundement* should be no longer his weapon, where such *Commanders* haue place of charge.

§. 19.

Discourse
of troubl. at
Frank. pa.
202. & 206

But you will leaue your charge, although *Beza* and others of *Geneua*, doe wish you rather to giue ouer your functions to open wrong, and retire your selfe

selfe from these things commaunded, vnto your priuate life. Yet *Cartwright* dare not be author vnto any of you, to forsake his pastorall charge for the inconuenience of a *Surplisse*, his reason is, for that the one is an absolute commaundement of the Lord, and the other a thing of his owne *nature* indifferent; which being layde in the *balance* with the preaching of the worde, is of lesse importance then for the refusall of it, you should forgoe so necessarie a dutie.

2.p.3. repl.
p.2.164.

You heare the iudgement of a Maister in your *schools*; and if you be not carried with too much auersion from the auncient *fathers* (who knew not your *school*) accept this argument taken both from the one, and from the other.

The preaching of the *worde*, is so necessary for him that is called therunto; that a woe hangeth on his head that doth not preach, but where the holy *spirit* denounceth a woe, it notes a mortall sinne in that which followes; therefore to forgoe your such charge, is to transporte your selues into the very bulke of sinne, and mortallitie to sinne.

Cartw.
Jerom. m.
proverb.

This *Scamony* is too fretting, yet, will not offende your stomackes if you take it, as it is given with *Quinces*, my moderate affections, vnwilling to grieue you, and so taking it, my hope is that you will not omitte the principall and substantiall part of your duties, for shaddowes and semblances of zeale, but bend your strength, with his Highnesse desire, to ioyne in one against the comon aduersary, for the establishing of the gospell.

You are credited with the free disposition of Gods inestimable benefits, and therefore will not (being as I hope you are those good guiding Pastors, you so earnestly speake for,) shrink from your ministry, or decline from the worke whereunto you are called.

If you be *Salt*, season, if *lights*, shine, if *guides*, goe before, and as the Apostolike fathers of former time, did by there labour make many, of prophane, holy, of *ignorant*, learned, of obstinate sinners, penitent conuerts, so doe you endeauour that by your industry others may change their affections, and better their *manners* towards God, with reuerence to performe their outward religious offices, *Contempt of religious dutie, argues an irreligious contempt of deitie* towards the Church, with humilitie, to conformance themselves to her holy ordinances in the seruice of god, where dutie is *submission*, opposition betokens *pride*, towards the Kinge, with loyaltie to yeelde obedience vnto his lawes. *A wilfull Lawbreaker, would willingly breake the Lawgiver*: towards religion, decently clothing themselves with the garmets of righteousness, and redily casting of euery opposite thing that might hinder them in the exercise of christian duties.

It is a manifest wrong offered to *Religion* when the outward action doth not consent & sympathize with the affected profession, for albeit, *faith* doth giue fashion and worth vnto workes, yet workes giue the true tincture and lustre vnto faith. (wherefore I beseech you and in the bowels of Christ I beseech you, affect

affect the excellencie of constant course in the operation of those things which belonge vnto your *ministry*, suffer not a matter of meere *formalitie*, to distast the performance of your duty, but submit your selues vnto the wisdome of *authoritie*, and because you plead for your selues *ingenuity* of spirit, your pretended leader vnto these things; strue to tend to that which is most exquisit in euery *ingenious* spirit, truth in your opinion, vertue in your action, and peace in your conuersation.

§. 20.

There is nothing more behoouful for the vse of life & seruice of publike society, then to proportion this shady & *terrestrial* life to that most happy & celestial, where *Angells* the most industrious attendants one the *supernall* Maiestie, and truly faithfull *guardians* of our much endangered safety, doe in the perfection of their obedience to God their *immortall King* in heauen, set downe to vs, the *Ides* of Loue, Honour, and duty to the *King our mortall God* vpon Earth.

† Of Loue, with loue to repay that royall loue wherein his *Highnesse* doth more glory in our weale, then in his owne pericular aduantage, and with inseperable *Vnion* to Crowne the beauty of our Loue, so visibly apprehensiu in the shine of his Glory.

* Of *Honor*, humblye to acknowledge his *Soueraigne* soueraignty in the super-eminent excellencie, where-

whereof, as he hath greatest conformitie with God, so he cleareth the euidence of his greatnesse and potencie, to effect those delectable and desirable good things, which haue their dependencie vpon his greatnesse.

Of *dutie*, cheerefully to performe the offices of our seuerall functions, by the law proportioned, as they doe the exercise of their high and admirable vertues, to the glory of *God*, and good of men.

They should inuiolable the bond of *fellowship*, wherein they are associated: we should keepe fast the *Linkes* of Christian *societie*, wherein we are combined by communitie of seruice, and perticipation of *Sacraments*, they vndeceauable assurances of Gods blessings, the *unvaluable* pledges of Christ his goodnesse, and venerable warrants of our future *blessednesse* in *Angelicall* happinesse.

They neuer incline to remit any part of their *dutie*, we should not permit any eyther coulour of *pleasure*, or baite of *folly*, or pretext of *saour*, or vaile of *Sanctitie*, to auert our conceipt from performance of those offices which by our owne consent, and heauens immediate appointment, he hath power to commaund vs: but as they doe althings to fulfill, and keepe the Lawe of the Almighty, we should order the Actions of our liues vnto his Maiesties iust *Commaunds*, the correspondence which is betweene the Actions of men in this estate of our mortallitie, and their heauenly operations of eternitie, doth require these things of all in generall, but
espe-

especially of vs who must appeare for others in the presence of God as Angels.

When the Church of God was attended on by those *Apostolique Fathers*, whose industrious tra-uaile in the businesse of the Church, did gaine them the names of *Angels*, althings were carefullie performed for the continuation of the *Catholicke peace*. In their *Councils* they determined all matters of doubt or difficultie which might disturbe the peace of the Church, and what they determined was no more controuerted.

In their *Synods*, they prouided by holy ordinances to reforme all *trespasses* repugnant to the Ancient holy *Cannons*: and what they ordained was cheerfully obserued.

In their *Sermons*, they laboured with graue exhortations to keepe their subiects in due allegiance vnto their temporall *Lords*, and what they coun-celed was religiouslie regarded.

In their *Actions*, they did with reuerent *humilitie* make knowne their subiection to Christian *Princes*: And Christian Princes (amongst whom our Soueraigne doth associate with most honourable resolution) esteeming nothing dearer then religion, most willingly employed their Authoritie to aduance all religious *Actions*, and prouide for the Churches safetie by *opposition to newelie*. The mutuall *reciprocation* of these Christian offices was then the *strength* of their *gouernment*, the *Loadstarre* of their happinesse, the Centor of their Peace,

Religio &
iustitia po-
litica mu-
tuis stant
non solum
officiis sed
beneficijs.

And will be to vs that so much-spoken of, and much desired *mother* of our *goulden* world.

§. 21.

Epist. ad
vbiq; or-
thodoxos.

The thoughtfull remembrance of this doth giue me hart to speake vnto you (*Right reuerend Fathers*) and to request, as blessed *Athanasius*, did those of his time, so to strengthen your mindes in the liuely emotions of christian zeale, (the *Garment* that beautifieth the *Stewards* of Gods diuine *misteries*,) that those good things which the Church of God, hath hitherto happily enioyed, may not in your times vnhappy liebe discontinued.

Many attempts haue ben made by many, (whose actions do witnesse they are impatient of gouernment, apt to *sumult*, zealous of nothing more then their owne conceits, though they be as the are vnwarranted by truth, disclaimed by *Antiquitie*, indeede the *Musbroomes* of yesterdayes *Novelty*) many attempts I say, haue bene made to deface the beauty of the Church, and weaken her strength, by weakning your gouernment. If their malice had bene so forcible, as it was industrious, and their *Appellations* so regardfully accepted, as they were violently vrged, your *Authority*, your *Dignitie* should not now bene questioned, but they should not now haue bene.

You

You haue hitherto with fatherly care, restrayned your selues from the seuer execution of lawes made against them, and meere compassion hath caused you to restraine your selues, if the Church, whose rulers you are, had gayned a restraint of their vsuall contradictions against the *State*, warranted with a settled *Vnion* of affection to the *State*, your first *Lenity* had bene well employed: and their obedient humilitie preuented the motion which now their continuing repugnancie, doth force from vs, for your due censure of their vndutiful *recusancie*.

The continuance whereof, they cannot impute vnto any weaknes, or insufficencie in the meanes which haue bene vsed towardes them, but to the willfulness of their obstinate harts against the meanes which haue bene vsed; with mindes obdurate nothing preuayleth.

^a You haue entreated them gently; but the speech that pleaseth not hath not allowance. ^b You haue reasoned with the, but to their vnwilling minds, *Reason* it selfe, be it neuer so euident, is oftentimes a *hinderance*. ^c You haue answered their bookes, but your *contention* hath the more engaged them to opposition, You haue giuen them fatherly *Councils*, and had they carefully applyed your Councils vnto their manners to follow them, as they haue vnprofitable commended them vnto their memories only to crosse them, they might haue bene able to distinguish, the true visage of a truly reformed *Church* amongst vs.

K 4

Your

Orationē quæ nobis cordi est, facile comprobare solemus. Zonaras anu. al. cap. vi. b. Apud nolentis animam quamuis sit euident ratio, hæc ipsa obstaculum esse solet. Greg. epist. 41. l. 3. c. Respondendi modus nullus erit respondend. esse respondent. semper existimamus. Austin.

Your *clemency* hath omitted no reasonable inducements that might any way be auailable to ioyne their submission vnto *authorized* proceedings, if neither courtesie of vsage, nor force of reason, can stoppe the current of their conceits. *Authority must procure what vertue can not.*

The goodnesse of *nature* it selfe enclineth more to mildenesse then rigour, and the Church delighteth with moderate and mercifull courses, rather then seuer *enforcements* to aduance the obseruation of her spirituall *ordinances*. The holy fathers *Gregorie* at *Nazianzen* & *Austen* at *Hippo*; did acknowledge it:

Aust. l. 3. How be it finding by experiēce in the *Arrians*, *Don-*
 retract. c. 5. *atists*, *Appollinarists*, & other froward opposites vnto the Church *Catholique*, that *Presumption* makes men in loue with their *errors*, and impunitie doth foster presumption, they then thought requisite by practise of *discipline*, to accomplish what they could not effect by *doctrine*: And better with moderate seueritie to correct them which disturbe the *Peace* of the Church with vnhalloved *contentions*; then by suffering in conformitie vnto good lawes to giue passage vnto confusion.

Disobedient mindes are more easilie taught when the feare of *seueritie* doth second the industrious *Schoolemaisters* of truth, inso much that *Saint Ierome* wondered at that Bishop who suffered *Vigilantiu* to rest in his *iurisdiction*, and would not with his *A-*

Aust. epist. 184. postolicall rod breake so vnprofitable a vessell.

Ierem l. c. 6. vigilantiu.

Yon know (*honorable and reuerend Fathers*,) that we are a *Spectacle* to God, to Angels, and to men,
 the

the good the bad, the weake; *God* requireth the performance of our seruice, according to the *high* of his excellencies, and will not suffer himselfe to be mocked with *Copper* for *Golde*, *Glasse* for *pearle*, *seeming* for *being*, or *fancy* for *conscience*, but claymeth the vttermost of the ability which our vnfaigned affections towards him may yeeld; if possible we could yeeld him so much, as his diuine *sublimitie* deserueth when it is rightly considered.

Angells attend the furtherance of our religious duties, to present them before God, and represent his fauour towards them.

To this end, that we remembring the royall prerogative of our christian soules, serued by their *Angellicall ministrye* and heauens blessed acceptation of our religious duties, beautified with *correspondencie* to heauens glory, may remember to performe them with that *solempnity* which best becometh the dignitie of *religion*, and hath most concurrency with their celestially exercises.

Good men, reioyce that the church is so graciously preserved from the basenesse of *novelty*, and do zealously wish that in euery christian assembly, might be seene the cheerefull deuotion and bountious expences of those religious fathers, who carried with a holy loue (like so many pleasant *Gales* of wind blowing in the ayre, pointing vs to the *hauen*, and directing vs to the *poynes* whereto vnload the profits of our sitting life,) did enrich, endowe, and possesse holy men, holy religion, holy places, with much, with large, with great both goods, preuiledges, and reue-

news, offering vp themselves, and theirs, to furnish the worship of God with a sensible excellency, the true *testimony* to God of their inward piety.

This excellencie highly displeaseth others, as if God more delighted with *beggary*, then *bountie*, and were better pleased to see *Pellagius* standing before him in a flouenlic coate, then *Aaron* in a decent vestment, *Pompeis* Horses in a *Stable* by the *Altar*, then the Diuine *Sacrifices* wherunto it was dedicated. *Julian* spoyling, then *Constantine* enriching the Church. *Sabellus* sitting Malancholy, then *Basil* making melody vnto the Lord in spirituall *Hymnes*. *Cayne* seruing him with the worst, then *Abell* sacrificing the best, And more accepted the leane *Oblations* of a sparing hand, then the liberall contributions of a Cheerefull giuer.

Ierom. ad-
uers. Pella-
gium. l. 1.
c. 9.

Theod. l. 1.
cap. 14.

Basil. epist.
ad Neocoe-
tar. 63.

Of all whatsoever Princely *Munificence* and christian *Zeale* hath giuen to be Ornaments for the Church, and Arguments of their piety, you (*honorable Prelates*) are the treasurers to keepe it, the *Overseers* to order it; and the *Stewards* to imploy it: If your fatherly care continue them vnto those religious vses; wherunto they were at first intended, it will nourish a reuerent affection in all towarde the Church to beautifie it, Religion to obserue it, and your Order to Reuerence it.

Wherefore now that the Church hath recouered it selfe from the *tempests* and stormes of *New Anglisme*, and discipline gayned the *re-establishment* of those

those helpees wherein by longe disturbance it hath bene much hindred (the *supream* hand of diuine *providence* vphold his Throane in a blessed perpetu- itie which hath done vs this good) let not the slack- ned raynes of your *regiment* giue waye vnto pro- phane *Liberty*, teach the Obstinate the execution of your *Canons*, accept all occurrents that may ad- uance the *honour* of his *Crowne* and *dignity*, who by his princely approbation hath giuen them the strength of Lawes.

They are the rules by which your *Episcopall* fun- ction must be directed, and the *Obliquity* of Cler- gies disposition rectified. The constant obseruation of these, amongst those which are yours, will ground many regular productions in the mindes of others.

* They are the eyes by which your *Iustice* must be- hold the Actions of good men, to reward them, and to punish others. If these eyes be sleepey, your *conuenance* will be their *incouragement*; who with the stroake of will, doe contend against the *Stream* of order.

† They are the *Sinewes*, by which religion, and her rites are made of neere neighbours, that the Acts of religion cannot absolutely be performed, if they want the furniture of comly ceremonies, nor the ce- remonies accounted sacred, but as by religious sepa- ration they serue to holy vses.

This should make you more carefullie dili- gent to restrayne the vncharitable Construc- tions made by priuate Men of your *Canonically* resolu- tions, and to prouide that noe practise of *Sabbath*,

* Qui leges
reipub. o-
culos esse
dixerit, ut
perfecto
nihil inde-
cens pro-
nuncietur,
quod admo-
dum enim res
maxime
necessaria
animali non
turbans o-
culus, ita
reip. Legu
æquus et
rectus sta-
tus. Leo
imperat.
constitut.

19.
f. Austin. L.
19. con.
Faustum.
ca. 11.

nor fraude of *hipocrites* seperate what God and his church hath so neerely ioyned.

Chrisost.
orat. de nō
contemnē-
di eccle-
sia dei, et diu-
nis misse-
rijs-

Barnard. l.
3. de con-
sider.

Such do you bouldly forbid; be you afraid of them, and they wil scorne you, doe you suffer them, and they will trouble you, though you want your *Coffier*, you haue both rod and staffe to repress the insolent, and strengthen the weake, to conuert the incredulous, and rule the disordered, to reclaime the erronious, to convince seducers, and to bring them to amendment, or barre them liberty of deceit.

In performance of all which, your Episcopall duties, bethinke your selues (*my Lords*) what the *King*, what his *Councell*, what the *Country* doth require of you, and if you be perswaded that Heauen hath inspirited you, with this *forme* to extend the first *frame*, and aduance the successiue parts of his church?

Dionisius.
ca. 5. de Hi-
erach ec-
clesiastica.

If you studie the glory of *Christ* your first *Consecra-
tor*, who hath excellenced your order, with the rule of others, that by your rule, holy orders might be obserued. If with due worshippe you reuerence the *aspiration* of his all-pacifying bloud, by which he hath set at one althings both in *Heauen* and *Earth*: Seeke the peace of the Church by a well ordered *concord* of the Church, carry the hand of your *Au-
thority* with an equall *tenor*, let not your actions swatue from your owne *Canons*; what you haue prescribed to others, acknowledge it to be prescribed to your selues. The *authority* of your place, the *seruour* of your zeale, the *granity* of your persons, and *light* of your example, will grace your *gouernment*, and lead the *Disordered* into the path of orders.

Col. 1. 20.

Lec

Let your *countenance* be set vpon them, that are religious with a fatherly *propension*, encline to imbrace them, which frame the contexture of their seruice by the line of duty.

Such as reclaime themselues, cherish with the *hopes* of fauour, least your stricktnesse towards them, make others more obstinate in their errors, and sith that the double dyed mindes of some will not easily loole their *tincture*, be specially watchfull ouer the limiters of your Authority.

Finally so rule as you would be obeyed, your *canonicall* rule shall haue a *canonicall* obedience, and giue vs the harte of hope, that as his *highnesse* with princely *resolution* hath approoued this church, sounde in *Doctrine*, decent in *Ceremonies*, perfect in *Gouernment*, and holy in her *Liturgies*, so he will continue her blessed in her *peace*, rich in her endowments, plentiful in her *immunities*, and free from the woundes of malice.

FINIS.



Faults escaped

<i>psalms.</i>	<i>Faults.</i>	<i>Correction.</i>
5 4	which interrupt	which may interrupt
7 12	committing his owne	omitting his owne
31 26	Maurilius	Mauritius
12 11	guides-men	guides, men
24 14	attributary	arbitrary
28 2	expectation	acceptation
32 18	for seeking	forsaking
40 18	straying	straying
50 4	auntient times truth	auntiently times truth.
51 26	of Churches	of our Churches
56 18	by him is highly	by him it is highly
58 2	presumeth	presupposeth
ea. 15	should euer rule	should ouer rule
60 19	democracy	democracy
61 1	selfe from	selues from
ea. 22	mortality to sinne	mortality to sinne
63 3	formality to	formality cause you to
ea. 26	shine of his glory.	shine of his vertues.
68 3	ioine their submissiō	winne their submission
ea. 22	in conformity	vnconformitie
71 27	of neere neighbours	so neere neighbours
73 2	religious with a	religious with a
ea. 12	a canonicall	our canonicall

